THE

SACRED INTERPRETER;

OR. A

PRACTICAL INTRODUCTION

TOWARDS A

BENEFICIAL READING, AND A THOROUGH UNDERSTANDING OF THE

HOLY BIBLE.

IN TWO VOLUMES.

The Rev. WILLIAM PALEY, M. A. Archdeacon of Carlisle, has prefixed the following Advertisement to a Sermon preached at Rose-Castle, to the Young Clergy, in the Year 1781.

T is recommended to those who are preparing for holy orders, within the Diocese of Carlisle, to read Collyer's Sacred Interpreter, and the four Gospels with Clark's Paraphrase; and to candidates for Priests orders, carefully to peruse Taylor's Paraphrase on the Romans.

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TOWARDS A

BENEFICIAL READING, AND A THOROUGH UNDERSTANDING OF THE

HOLY BIBLE.

CONTAINING,

I. A faithful History of the four ancient Monarchies, the Assy-RIAN, PERSIAN, GRECIAN, and ROMAN, absolutely necessary for the Knowledge of the Condition of the Jewish People.

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II. A general View of the State of the Jewish Church, to the Deftruction of Jerusalem.

III. Remarks on the Pentateuch, and the Prophets in the Old Testament; and on the Gospels, the Acts of the Apostles, and the Epistles in the New; shewing

the Defign and chief Scope of each Book.

IV. An exact Chronology of the Holy Scriptures, taken from Archbishop Usher, and Mr. Archdeacon Echard.

V. A Differtation upon Revealed Religion, and an Account of those Divines who have defended it.

VI. Difficult Texts of Scripture explained; with a Recital of fuch Sacred Mysteries as ought not to be made the Subject of Human Enquiry.

LIKEWISE

The feveral Parts of the HOLY LAND are compared with the Accounts given thereof by Modern Travellers. The Whole defigned to render the Study of the Holy Scriptures more Eafy and Instructive.

BY DAVID COLLYER,

LATE VICAR OF GREAT COXWELL, BERKS.

The Fourth Edition, Revised and Enlarged, with complete Indexes.

VOL. I.

CARLISLE:

For R. FAULDER, New-Bond-Street, London; J. and J. MERRILL, Cambridge; and J. FLETCHER, Oxford.

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EDITOR OF THE FOURTH EDITION

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PUBLIC.

SCRIPTURE is certainly the best interpreter of Scripture; but it only is so to those, who have time and abilities to compare together the writings of the inspired authors; that they may be able to discover, from the coincidence of the parts, the oneness of the whole: Besides, this requires a knowledge of the original languages in which the books of Scripture were written, an acquaintance with ancient historical facts, and with the customs and manners of heathen nations alluded to in the Volume of Inspiration.

But, as it will be easily granted, that this is not the case with the generality of Christians, so it will be as readily allowed, that the study of the Scriptures becomes more easy and advantageous, when we have the writings of divines to assist us in our inquiries. The world abounds with writings of this kind; but those, I believe, of greatest use to the pious and judicious Christian, are such as give a rational, concise, and prespicuous view of the several books which compose the Canon of the Old and New Testaments. The writer who has employed his labours to this end, should be considered as having

THE EDITOR'S ADDRESS, &c.

having done effential fervice to mankind. His writings should be generally known and

carefully studied.

If a right understanding of the Scriptures is necessary to our present and future happiness; and, if we should accept of every asfistance to attain this end; then, the Editor hopes, that this edition of COLLYER'S SAC-RED INTERPRETER, will be favourably received by the public. The title of the book shews what were the Author's views in writing it; for, it will be found, upon perufal, a most useful help to promote an agreeable and profitable acquaintance with the word of God. The Sacred Interpreter has the approbation of learned, ingenious, and pious men, and is recommended by them, as proper to be read and digested by those, whose office it is, to teach the truths and duties of the Christian Religion. The private Christian will also find it a book fuited to his capacity; and, we may venture to affirm, that next to the Bible, he cannot have a more valuable one in his possession.

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That a book of fuch merit as the Sacred Interpreter may be more generally known, was one motive which influenced the Editor in the present publication: Besides, there are so few copies of former editions of the Sacred Interpreter to be met with, that those who wish to have the book, could not, but at a very advanced price: So, that if any apology is necessary, these two reasons are

a fufficient one.

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PREFACE.

HE chief defign of compiling this work. was to affift those who are religiously disposed, although unlearned, to read the Holy Scriptures with understanding, pleafure, and profit. For which purpose, the Author hath endeavoured, by a plain familiar method and style, to be the Reader's Guide, in his fearching of the Scriptures, (feeing, as it hath been long ago * observed, "There is depth enough therein to exercise " the wife; and plainness enough to instruct " the weak; it being like unto a river, hav-" ing its shallows and depths, where the lamb " may wade, as well as the elephant fwim,") particularly, by giving an account of fome matters which feemed necessary to be confidered.

In the first place, such as the four Ancient Monarchies, and the scene of those transactions mentioned in the Old and New Testament,

^{*} Greg. Mag. Epist. ad Leandr. c. iv. apud Forbesii instruct. Hioric. Theol. l. iii. c. 30. sect. 4.

ment, viz. the Land of Canaan, and the City of Jerusalem; and also by an enquiry into the nature of Revelation and Inspiration in general; the grounds on which we believe the Holy Bible to be the word of God; the reasons why the Scriptures ought to be read by the common people, and the manner how they should read them.

Secondly, Follows an account of the titles and divisions of the Bible; with some general rules for the understanding thereof; together with a concise view of the history of the Jews, and the state of the church, from the beginning, to the final destruction of Jerusalem.

And for the Reader's better understanding of every part of the Bible, there are prefixed some general remarks on the Pentateuch, and the Prophets, in the Old Testament; as also on the Gospels, the Acts, and the Epistles, in the New; and throughout, the Reader is shewn the design and chief scope of each Book.

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Further, because our Saviour hath pronounced him to be the happy person, not only who may know these things, but who shall do them, such practical observations are annexed, as tend to promote Religion and prevent mistakes. There is also an addition of the chief periods of the Jewish History, after the return return from the Babylonian Captivity (where the Old Testament ends) to the time of Christ, and thence to the destruction of Jerusalem by the Romans; together with a brief account of that dreadful Judgment, and of the state of the City afterwards.

As to the Chronology of the Old Testament, Archbishop Usher's Annals have been followed: And for the New Testament, Mr. Archdeacon Echard's Tables in his Ecclesiastical History. From whence there is a Chronological Table drawn up, in such a method, as will fully answer the design proposed of instructing the unlearned, for whose further help, the distance of time is set down between every observable occurrence, from the beginning to the destruction of Jerusalem.

The remarks interspersed were made by the Author in reading over the Primitive Writers of the church, and of ancient and latter Commentators, and a few of the Jewish Rabbies, (particularly the most judicious of them, Maimonides, according to Buxtors's Translation, with others, as they are cited by Hottinger and Dr. Lightsoot,) as also the works of modern Divines who have defended Revealed Religion.

Our literary Notes contain no other Quotations than what are absolutely necessary, Vol. I. b either

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th pronot only shall do annexed, prevent n of the after the return either to confirm, or more fully to illustrate what they refer to, in case these papers should chance to fall into the hands of some person, more conversant in books than those are for whom they are chiefly designed; particularly, any of the younger Students in Divinity, who may greatly improve by the remarks of others, and who are desired to excuse a few Repetitions, which may be of use to common Readers, and the Explanations of some useful Terms, which could not well be omitted, and without which they would not be intelligible to the vulgar.

The Subject, indeed, is the most noble: and worthy the purfuit of the utmost skill and diligence. And the Author humbly hopes he shall not any where be found guilty of milguiding the Reader, by a wrong interpretation of God's holy word. What he comforts himself with, is, that as his office engages him frequently to conclude our holy Liturgy in public, with granting us in this world knowledge of thy truth, and in the world to come life everlassing; so he can hope for the benefit of the fame petition, as used on this occasion in private; and that a fincere defire, as well as honest endeavour of affisting his brethren to fearch the Scriptures with delight and profit, may in some measure excuse the defects either of learning or judgment, both with God and man.

Whatever

Whatever difficulties we may meet with, most certainly, great are our encouragements to a constant diligent perusal of the Holy Bible, above all other books whatfoever: Thereby we converse with God himself, and his fon Jesus Christ; with the ancient Patriarchs, Prophets, and Apostles: We improve in the most excellent divine knowledge, such as will forward our admission into Heaven. and accompany us * thither: That true wifdom which is from above, and will make us wife unto Salvation, procure for us riches which fade not away, with that glory, honour, and pleafure, which earthly pomps, possessions, and enjoyments, (all the most ample rewards of other studies,) are not so much as faint refemblances or shadows of, and which shall never be diminished nor taken from us.

Where any part of Holy Scripture is explained in general, or according to such Doctrine or Practice, of which some Readers may not have the same opinion with the Author; he hopes it will appear, that if there be not enough said to convince, there is nothing that can justly offend any unprejudiced searcher after Truth. What relates to the Jewish History, after their return from the Babylonian Captivity, is extracted from the Maccabees, and Josephus; of which it may not be improper

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^{*} Discamus in terris, quarum nobis scientia perseveret in cœlo. Hieronym Epist. ad Paulinum.

improper to give fuch Readers, who may be unacquainted therewith, a short account.

Of the two first books of Maccabees, the first hath been most esteemed, as being the more accurate history, though written by an uncertain Author, and after the spirit of prophecy ceased in the church of the Jews; and therefore was not received into their Canon, nor owned as such by Christ and his Apostles: Nor did the Primitive Christians receive these Apocryphal Books as strictly canonical; however, they allowed them to be read in churches, as containing divers matters which tend to Ediscation, and (what is most to our purpose) relied on the truth of the history therein recorded *.

As for Josephus †, he was a learned and religious Jew, descended from the Priestly family, and born in the year of Christ thirty-seven, that is, about four years after our Saviour's ascension into Heaven. When the Jewish wars against the Romans broke out, he took up arms, and was a governor and captain in Galilee, and bravely defended his

+ See the first discourse at the beginning of L'Estrange's edit. concerning Josephus.—N. B. For the use of the English

^{*} Gerhardi loc. com. de facr. scriptura chap. vi. sect. 230, &c. Beveregii Codex, Can. Eccles. Prim. l. ii. c. 9. sect. 3. Du Pin's Canon, &c. l. i. c. 1. sect. 15. And Dean Prideaux's Connect. par. ii. b. 3. sub anno 166.

his country, till at length he was taken prifoner; but being afterwards releafed, when the wars were over, he wrote the history of them at large. Soon after, he composed the Antiquities of the Jews, in ten books, from the time of their being first a people and nation. From whence, that account of the Jewish affairs is chiefly taken which is not mentioned in the Holy Bible, and more especially concerning their dreadful destruction; wherein Josephus was a forrowful eye-witness, and upon which he declared himself to be of opinion, that God bath forsaken bis nation, and was gone over to the Romans *:

Two cautions here feem necessary to be given the Reader concerning the Holy Scriptures, viz. First, Where they speak only in general, we should not be over curious to dive into particulars which God hath not revealed; such as the manner how the creatures were at first formed; the application of some general prophecies, the design whereof does not appear

English reader, the quotations out of Josephus are for the most part according to that version; but, compared with, and sometimes brought nearer to the original of Dr. Hudfon's Oxford edition, wherein the number of the chapters in our notes, agree with those in L'Estrange's edition.

The quotations out of the ecclefiastical historians, as Eufebius, Socrates, &c. are according to the English translation, Cambridge, 1683, with Valesius' notes, compared with the Greek edition of Geneva, 1612,

* Wars, B. iii. chap. 14.

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appear in the Prophets themselves, nor hath been explained by the Holy Spirit in the New Testament, and which therefore cannot be known till their accomplishment; the diftinct Nature of God, and the Holy Trinity; the manner of uniting the Human to the Divine Nature of Christ; God's eternal Decrees; the particular Manner of the Refurrection, and of re-uniting the Soul and Body; the Season and Method of the Conversion of the Jews, and such like. In refpect to which, let us be wife to fobriety, and not exercise ourselves in things too high and wonderful for us: But be content with what God hath thought fit to reveal, and make a proper use of such his Divine Reve-Where the Scripture hath not a tongue to speak, it is not our business to inquire; for that would minister questions which can never be refolved, and hinder us from godly edifying, and from pursuing the main defign of God's holy word, which tends to the increase of faith and charity, out of a pure heart and a good confcience: From which, as the Apostle complained in his time, "Some having fwerved, have turned afide unto vain jangling." On the other hand, it is certainly fafe for us to be ignorant of what God hath not revealed.

We can never hope to attain the knowledge of Divine Matters, fo as to be inflamed

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Wmed ed with the love and expectancy of them. without a pure heart, and fervent prayer. The penman of the Scriptures is Jehovah, the fubject is holy, and therefore, we are not to indulge impure thoughts, nor harbour any wilful fin, whilft we read, or would underftand and profit by them; " for without ho-"liness no man shall see, or know, the "Lord; but, if any man do his will, he " shall know of the doctrine whether it be " of God." Nor can we expect the divine affistance, without prayer to him, " who is the author of every good and perfect gift;" and in this case more particularly, it is he " who commanded the light to shine out of "darkness, that must shine in our hearts, to " give the light of the knowledge of the glo-"ry of God." Seeing therefore we lack this heavenly wisdom, we are to ask of God. that giveth to all men liberally, and upbraideth not. And we cannot better pray to him for this purpose, than by that Divine Form which his fon hath taught us, (Our Father, &c.) concluding with this excellent Collect of our Liturgy.

Bleffed Lord, who haft caufed all Holy Scriptures to be written for our learning, grant that we may in fuch wife hear them; read, mark, learn, and inwardly digeft them; that by patience and comfort of thy holy

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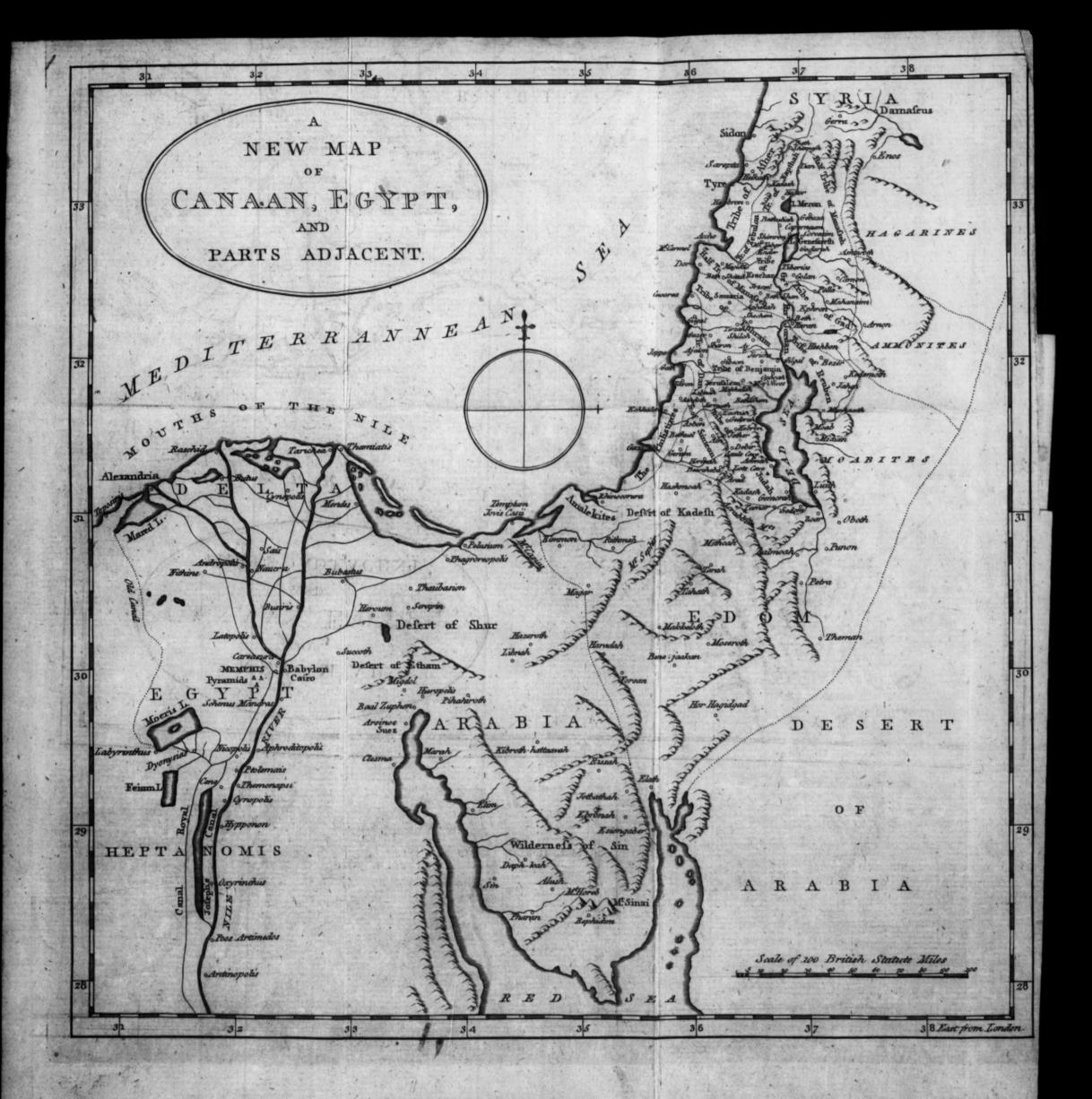
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word, we may embrace and ever hold fast the blessed hope of everlasting life, which thou hast given us in our Saviour Jesus Christ. Amen.

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ACRED INTERPRETER.

PART I.

CHAP. I.

f some Matters necessary to be considered in the first Place.

SECTION I.

n Account of the Four Ancient Monarchies; necessary for the understanding of the State and Condition of the Jews, and thereby of the Holy Scriptures.

As in the feveral ages of the world, a great many particular countries were governed their respective kings, so there were four prinpal or great monarchies, which succeeded each other, and which had the chiefest authority and power, and the largest dominions in subjection unser them: In the histories of which, those who Vol. I.

read the unexpected and most surprising success on the one hand, and at other times, the no less wonderful disappointments, cannot but observe the providence of God, both in the first establishment of, and also in the periods put to each of them, and the changes made from the one to the other when the divine pleasure had once been accomplished, and the ends brought about for which they were at first supported, and afterwards discontinued 2.

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These principal monarchies were, the Assyrian,

the Persian, the Grecian, and the Roman.

First, the Affyrian, founded by Nimrod b, about the year of the world 1771, who had his feat at Babel, or Babylon, on the river Euphrates, whence the country was called Babylonia; and also at Nineveh, fo called from his fon Ninus, on the river Hiddekel, the fame with Tygris. This empire continued above fourteen hundred years, till a conspiracy being entered into by Arbaces and Belefis, the deputy-governors of Media and Babylon, against Sardanapalus, an effeminate prince, a division was made of the monarchy in the year

So visible also, in other ages, was the hand of God in the subversion of the Greek church, which was become very corrupt in faith and practice, and in the conquest of the Grecian emperors, at the first enterprised by a small number of undisciplined Arabians or Saracens under Mahomet and his fucceffors, the Cailiffs, till at length they became mafters of Syria, Palestine, and Egypt, and extended their conquests as far

as Persia. See Ockley's hift. of the Saracens, Part I.

To these afterwards, the Turks, another sierce nation of people, opposed themselves, till at length they became their mafters, having embraced the Mahometan religion, which they found to agreeable to their own tempers and manners, and transferred the imperial authority to themselves. b Gen. x. Uffer Annal, A. M. 1771. Gen. x. 11. the marginal reading. Bochartus apud Pool & Patrick in los. d Uffer, A. M. 3259. cess on

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of the world 3257; when Arbaces, governor of Media, called in scripture Tiglathpileser , one of the chief conspirators, seized upon Media and Persia, and the neighbouring provinces; and also upon Sardanapalus' destroying himself in a funeral pile Nineveh, he was owned king of Affyria, and remed at Nineveh. Belefis, the other of the Conspinators, governor of Babylon, called Nabonassar, and in scripture Baladan, f made himself king Babylon, in Chaldea; and there his successors reded for fixty fix years, till the year 3323; when the feed royal failing at Babylon, Esarhaddon, then king of Affyria, obtained Babylon too, and renited it to the ancient Affyrian monarchy, 8 which is also called by the name of the Babylonian Chaldean monarchy, from those kings who kept their court at Babylon, a city of Chaldea, as those e pecially did who fucceeded Esarhaddon. nonarchy is reckoned to have latted near feventeen fundred years, either in a larger or smaller extent,

Many of the Affyrian and babylonian kings were feourges in the hands of God, to chaftife both the kingdoms of Judah and Ifrael for their fins. Such as Pul, who is supposed to be the father of rdanapalus, and Tiglathpileser who subdued and carried into captivity a great many from the orthern parts of the kingdom of Israel, as about alilee and Gilead; and Salmaneser, and after im Esarhaddon made captive the rest of the tent bes: and at length Nebuchadnezzar, king Babylon, carried away also the two tribes of Babylon, carried away also the two tribes of

om the first beginning thereof by Nimrod, to its

² 2 Kings xv. 29. ² 2 Kings xx. 12. ³ Uffer, A. M. ^{323. b} 2 Kings xv. 19. 1 Chron. v. 26. ³ 2 Kings xv. ³ 2 Kings xv. ³ 2 Kings xvii. 6, 24. compared with Exra. iv 2, 10.

Judah and Benjamin, which is called the Babylonia

an captivity 1.

The fecond monarchy was the Persian, or of the Medes and Persians, established by Cyrus the son of Cambyses, king of the Persians, in the year of the world 3466; which continued about two hundred and eight years, till Alexander put an end to it by

conquering the Persians.

This Cyrus was chosen general of the Medes and Persians, in their war against the Assyrians or Babylonians. At length he took the city Babylon, Belshazzar, the king thereof, being slain. For the present, Cyrus lest the city and kingdom of Babylon to his uncle Cyaxares, the king of Media, called in scripture Darius the Median m. But after his death, Cyrus had the possession of the whole eastern empire, his father Cambyses king of Persia being also dead: So that now Cyrus was the first Persian monarch in the year of the world 3468. He released the Jews from the Babylonian captivity, and his successors permitted them to settle again in their own land, as in the books of Ezra and Nehemiah.

The third monarchy was the Grecian, founded by Alexander the Great, king of Macedon in Greece, after he had overthrown the Persian army, in the year 3674. This monarchy lasted about three hundred years, till Augustus was made emperor of Rome. Alexander being dead, each of his captains seized on what share they could of his vast dominions; of which four kingdoms were the most considerable, viz. Egypt, Syria, Greece, and the Lesser Asia or Pergamus, which continued till the Romans subdued them. Whilst Alexander lived, the Jews were permitted their own laws and religion in

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peace; but under his successors, especially the kings of Egypt and Syria, they often suffered much, tho

they were fometimes favoured by them.

The fourth monarchy was the Roman, established in the year 3976, when Octavius, afterwards furnamed Augustus, had the sole administration of the Roman government conferred on him, about twenty seven years before Christ: For the better understanding whereof, it may be here observed, that at the first, the Romans had been governed by kings, and afterwards for many ages in the form of a common-wealth, wherein there were fenators or magistrates, (somewhat like unto our parliamentmen,) as also two chief officers, yearly chosen, called confuls. But, at length, discords and factions among themselves, and the ambition of some of their generals, occasioned civil wars, which were managed chiefly between two great men, who headed the rest, viz. Julius Cæsar and Pompey Such was the ambitious spirit of these two, that it was remarked of them, that neither could Pompey endure an equal, nor Cæsar a superior. At length it came to a battle in the plains of Pharfalia in Theffaly, where Pompey being beaten fled into Egypt; but there, instead of being succoured, he was basely murdered. Cæsar, being quit of his rival, managed his interest so at Rome, that he was by degrees made perpetual dictator. The dictator among the Romans was an officer having absolute power for a short time, on great and urgent occasions; but Cælar being made perpetual, put an end a thereby to the form of government, and the chief authority of the fenate, and became in effect as fole emperor; but he was soon after slain in the senate-house

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by some who affected the ancient liberty of the common-wealth. This occasioned new disturbances, and a new civil war between Octavius, called also Octavianus, the nephew and adopted son of Julius Cæfar, and Anthony, one of the confuls. But after some time, Octavius, partly by his wit and policy, and partly by his valour and good fuccefs, with fome mixture of feverity towards his opponents, having vanquished Anthony, gained so much upon the fenate, as to have the whole authority put into his hands, to do whatfoever he pleafed o: and also a new title conferred on him, which was that of Augustus; a term, which in their language was wont to be applied to what was facred to their gods, and imported somewhat majestic and venerable above the common state of human affairs P: which authority and title he enjoyed to his death, as all his fuccessors the Roman emperors did for many ages following, together with that of Cæsar, from Julius Cæfar, before-mentioned, who adopted him; it being the custom of the Romans, that the person adopted should take the name of the one who adopted him. Hence the Roman emperor is often in scripture called Cæsar and Augustus '.

Among other nations, the Jews became subject to the Romans. In this emperor Augustus' time there was an universal peace, and Jesus Christ, the Messiah and Saviour, was born into the world.

Farther, as to these four chief monarchies, one particular phrase is to be taken notice of, which expresses their authority and dominion, as if it ex-

O Autokrater entes, Dion. Caff. 1. 53. p. 591. P Dion. Caff. ib. p. 581. Pleion ti hae kat anthropous on, and which he fays, the Greeks interpret by Sebaston, venerable, or to be adored. Dion Caff. 1. 46. As Luke ii. 1. and iii. 1. and Acts xxv. 8, 21, &c.

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extended over the whole world, according to the lofty way of speaking, usual in the eastern counries: Thus, it is faid of the Affyrians and Babyonians, that " they made the world a wilderness:" And ' Nebuchadnezzar "the king to all people, nations, and languages, that dwell in all the earth ";" and Cyrus the Perfian fays, "that God hath given him all the kingdoms of the earth "." Accordingly, mong the modern Persians, their king is stiled the companion of the fun "; and no doubt, together with the imperial power and dominion, the faid ofty title came from the Babylonians and Perfians to the Greeks, and so to the Romans; for of the Grecian monarchy it is faid x, that it should bear rule over all the earth, and as for the Roman "there went out a decree from Cæfar Augustus, hat all the world should be taxed ";" fo the gospel was to be preached in all the world, that is, chiefly up and down the Roman empire, before the detruction of Jerusalem b.

Isaiah xiv. 17, 26. Dan. iv. 1. So also Dan. ii. 38. and chap. iii. 29. Ezra i. 2. Tavernier of the isle Formosa, chap. 8. Dan. ii. 39. There is an inscription in one of Constantine's medals, like the Persian stile aforementioned, Soli invisto comiti. Nunismata dolsi Occonis, p. 461. Luke ii. 1. ioikoumena and according to their owa istorians, Imperium orbis terrarum. Matt. xxiv. 14. Rom. i. 8.

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SECTION II.

A Short Account of Canaan, the Land of the Jews. See the Map.

First, Of the ancient Inhabitants before the Ifraelites.

A FTER the flood the world was peopled or inhabited by Noah and his family. This Noah had three fons, Shem, Ham and Japhet. His fon Ham had four fons, of which the youngest was Canaan. Now, the first inhabitants of the land of the Jews were chiefly those who descended from Canaan: Thence it was called the Land of Canaan; and it was divided into several parts, and those called after the names of Canaan and his sons. Upon the sea-coast dwelt the Palestines or Philistines, who came from some of the descendants of Mizraim, Canaan's brother b; whence, in after ages, the whole country was called Palestine. It contains in length about two hundred miles; in breadth eighty.

Secondly, In the time of Joshua, when the children of Israel were to take possession of the land, there were seven nations or petty kingdoms in it , viz. the Hittites, Gergashites, Amorites, Canaanites, Perizzites, Hivites, and Jebusites; of which, the Amorites had extended their conquests beyond Jordan, and having overcome the Moabites, placed themselves in their country, between the rivers Arnon and Jabock, and drove the

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^a For which see Gen. x. 15, to 20. ^b Gen. x. 13, 14 ^e Heylin. ^d Reckoned up Deut. vii. 1.

Moabites to the fouth of Arnon . These seven nations were the people which the children of Ifreal were to rout out, and to fettle themselves in their places; as they did for the most part: Though some of the old inhabitants remained still, to be as thorns in their fides f; as they of Tyre and Sidon, and the Jebusites, who dwelt in or about lebus or Jerusalem, and the Philistines, a strong and warlike people on the fea-coast; by whom God afterwards often punished the Israelites, when they finned against him. On the west was the Mediterranean Sea, called the West Sea. On the northwest was Canaan strictly so called, or Phænicia. On the north and north-east were mount Libanus and Syria. On the fouth were the Edomites or Idumæans, the posterity of Esau, Jacob's brother, who, for felling his birth-right for some red pottage 2, was named Edom, that is, in the Hebrew, Red; among whom lived the Amalekites, so called, properly, because descended from " Amalek, grandson of Esau h. On the other side the Dead Sea were the Moabites, who proceeded from Moab, one of Lot's fons, being bounded by the river Arnon. Beyond them, fouth eastward, were the Midianites, the descendants of Midian, one of the sons of Abraham, by Keturah. Beyond Arnon, northwards, were the Amorites, between the river Arnon on the fouth, and Jabock on the north. Beyond them, to the north, was the kingdom of Basan, &c. On the east side of the river Arnon were the Ammonites, who descended from Ammon, the younger of Lot's fons.

Vol. I.

C Thirdly,

Num. xxi. 24.

f Judg. i. 27, and chap. ii. 20. to the
end of the chap.

Gen. xxv. 30.

Gen. xxvi. 12.

W It is more probable, that the Amalekites are descended, as
some Arabian writers affirm, from Amalk or Amalek, the son
of Ham, and grandson of Noah.—See Newtown on Prophecy.

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Thirdly, When the country was fubdued by the children of Ifrael, it was divided into twelve parts, like fo many provinces or shires, called tribes, according to the number of Jacob's twelve fons; only Levi's family, who were to attend on the priest's office and holy rites, without any worldly incumbrance, had, besides the first-fruits, and their thare of the offerings, the tenth of the product of all the country k, and no distinct part or lot; but had towns alloted them, dispersed among all the tribes, which towns had their fuburbs, and fome land round about them '. And Joseph's two fons, Ephraim and Manasseh, having been adopted by Jacob, were made heads of tribes m, and they two are reckoned instead of Joseph and Levi: So the twelve tribes were, Judah, Benjamin, Simeon, Dan, Asher, Napthali, Zebulon, Islachar, Gad, Reuben, Ephraim, and Manasseh, of which Reuben's and Gad's, and half Manasseh's tribe, had their part beyond Jordan a. Dan was reckoned the utmost ancient town northwards of Canaan, as Beersheba was southwards: Hence that saying in scripture, from Dan to Beersheba, that is, from one end of the land to the other.

Fourthly, When Jeroboam made the breach o, four hundred and feventy-fix years after their first fettlement, the kingdom was divided, and one part, which adhered to Rheoboam, Solomon's fon, was called the kingdom of Judah, confifting of two tribes, Judah and Benjamin, the chief city whereof was Jerusalem; and the part that Jeroboam reigned over, was called the kingdom of Ifrael, and confifted of the remaining ten tribes, of which Sa-

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Joh. xiii. to chap. xxi. k Num. xviii. 21. 1 Num. xxxv. Joshua xxi. "Gen. xlviii. Num. xxxii.

Fiftbly, When the Assyrians about two hundred and sifty four years after the division above-mentioned had carried captive those of the children of Israel, or the ten tribes, they placed strangers in the chiefest part of the country, viz. Samaria; some remains of the ten tribes still continuing in the northern parts of Galilee; of which afterwards.

Sixthly, When the Babylonians, a little above a hundred and thirty years after the destruction of the kingdom of Israel, had carried away captive the people of the kingdom of Judah, their part of the country lay desolate and uninhabited, till the Jews

returned from their captivity.

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Seventhly, After the Jews returned from the Babylonian captivity, and fo in the time of the fecond temple, and in the days of Christ, the chief part of their country, on this fide Jordan, was divided into three distinct provinces; as Judea, being the fouth part, Samaria about the middle, and Galilee the north part: of these Judea was the most renowned, in which was the city of Jerusalem, and therein the temple. Samaria was where the Cuthites or Samaritans dwelt, whose ancestors the king of Affyria fent thither, when he had carried away captive the ten tribes of the children of Ifrael P. Upon this account these Samaritans were odious to the Jews. Galilee was divided into the upper, that lay most northward, called Galilee of the Gentiles, because it was next them, or nearly encompassed by them, and possibly inhabited by Gentiles, as well as Jews; and the lower Galilee, that was next to Samaria. In Galilee, on the sea-coast, was Cæsarea, a city built by Herod, and made the metropolis or head city of the province of Palestine by the Romans, and the residence

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residence of the Roman governors of Judea, fuch as Felix and Festus, who are mentioned in the Acts of the Apostles. In the same country was Nazareth, the place where Joseph and Mary lived, and our Lord Christ, till his manifestation of himself; whence his followers were called Nazarenes. Here also was Bethsaida and Capernaum, which places are fo often mentioned in the New Testament for Christ's reforting so much to them, and teaching the people there. Near this fea was alfo the mount or hill on which Christ sat when he preached the fermon q. Again, Galilee was the country out of which Christ chose twelve Apostles and which he was wont much to frequent. Here also he shewed himself alive after his resurrection. And yet this part of the country, and the people in it, were dispised by the rest of the Jews, as rude and unlearned. Their very speech was broad and differed from others. Hence Peter was discovered, that he was a Galilean, for his speech betrayed him; and they were generally effeemed a barbarous and rough people, remarkable neither for religion nor good-manners; fo that the Jews and Gentiles thought that they could not reproach our Saviour and his Apostles more than by calling them Galileans . Hence appears the humility of Christ, in chusing such a place to live in, and his divine power too, who founded his church, and converted the world by fuch instruments as were most unlikely in themfelves to produce any thing either great or, good. "As for that part of the country which lay on the east-side of Jordan, formerly the seat of the Amorites,

⁹ Matth. v. vi. and vii. 1 Mat. xxvi. 73. 1 Lightfoot. Centuria Chorogr. in Mat. xxvi. 73. 1 See John i. 46. and chap. vii. 52. 1 Read 1 Cor. i. 27, & 6.

Amorites, and after them of the tribes of Reuben and Gad, it was called Peræa, or the country beyond Jordan; on the north fide of which was Iturea and Trachonitis. The bordering country on the fouth had the same name as formerly,

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The river Jordan runs along this country from north to fouth v. " As you pass along the " plains of Jericho, towards this river, within about " a furlong of it, there runs along a small descent, " which you may fitly call the first or outermost " bank; as far as which the river does, or at least " anciently did, overflow, at some seasons of the " year, viz. at the time of harvest ". " having descended the outermost bank, you go " about a furlong upon a level strand, before "you come to the immediate bank of the river. "This fecond bank is befet with bushes and trees, " fuch as Tamarisk, Willows, Oleanders, &c. that you can fee no water till you have made " your way through them. In this thicket an-" ciently (and the same is reported of it at this " day) feveral forts of wild beafts were wont to " harbour themselves, whose being washed out of " their covert by the overflowings of the river, " gave occasion to that allusion, Jer. xlix. 19. He shall come up like a lion from the swelling of " Jordan "." This river, when it has run down as far as the lower Galilee, opens into a broad water, viz. into the fea of Galilee, which is called also the sea of Tiberias, and the lake of Genefareth, because on the banks thereof was the city

The head or fource thereof is at a place called Phiala, where the water stands always at a stay, the bason brimful; whence it passes under ground to Panion, and there comes forth gain. See Josephus, W. Book iii. chap. 18. W Joshua iii. 15. Maundrell's journey to Jerusalem.

of Tiberias, and a tract of land called Genefareth. It is reckoned to be about twelve or fifteen miles in length, and five or fix in breadth , Josephus writes, "the breadth thereof is forty furlongs, and befides those a hundred more (or a hundred and forty) in length 2; and that it has in it a great variety of fish, which, for taste and shape, are not to be found any where elfe." Beyond this the river grows narrow, and runs along to the very fouth-end of the country, falling at last into the Dead Sea, where, of old, was Sodom and Gomorrah, which were confumed by fire and brimstone thrown down from heaven.

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Sometimes there is mention made in scripture of a wilderness, or defart. But the defarts among the Jews were not places altogether uninhabited, but, as with us, the country is in respect to cities or principal towns, fo were the defarts in the Jews land, namely, places more open and common, where were hills and woods, and fome towns here and there: b Such was the wilderness of Judea c, and the wilderness of Paran, where Nabal dwelt d. A judicious modern author fays of the wilderness of St. John Baptist, " a wilderness it is called, as being very rocky and mountainous, but it is well cultivated, and produces plenty of corn, and vines,

and Olive trees c.

Again, we often read in scripture of caves and dens in the mountains and rocks; fome of which were large; fuch as those f, in which Obadiah hid an hundred men of the Lord's prophets, by fifty in a cave. The five kings discomfitted by Joshua hid

y Thevenot's Travels, Part I. B. ii. Ch. 55. Z Josephus, W. B. iii. Ch. 9. Hudson's Edit. Sect. vii. Ibid. B. iii. Ch. 18. Lightsoot, Horæ in Matth. iii. 1. Mat. iii. 1. and Luke i. 80. d I Sam. xxv. 1, 2. Maundrell's Travels. f 1 Kings xviii. 13.

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David escaped to the cave Adullam b. These caves and dens seem to have been cut out of the cocks and mountains, for a shelter and resuge n time of war; and it is probable the Canaanites, warlike and gigantick people, might have digged nany of them, and that the Israelites increased the number. Thus we find, that when the hand of sidian prevailed against Israel, the children of srael made them dens that are in the mountains, and caves and strong holds i. And the people in distress did hide themselves in caves and rocks, and in pits i.

Concerning the fruitfulnels of this country; God himself promised the Israelites k, that it was good land, a land of brooks of waters, and buntains, a land of wheat and barley, and vines, nd fig-trees, a land of oil, olive, and honey. ofephus 1 fays of it, "In both the Galilees there are fat and fruitful pastures, and they are planted with all forts of trees, so as to entice even those who are no great lovers of husbandry: There are cities and villages in abundance, by reason of the fruitfulness of the soil, &c. country of Samaria is wonderfully fruitful: There is great plenty of grass, and it yields a large increase of milk. Judea, like Samaria, is mountainous and rich, fit for husbandry, and well stored with trees."

As to the condition of it now, the foremenioned late ingenious and judicious traveller gives he following m account; viz. that he has travelled

Joshua x. 16.

1 Sam. xiii. 6.

2 Deut. viii. 7, 8.

1 Maundrell's

Travels, book iii. ch. 2. Gr. ch. 3.

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from Acra, or Accha, called anciently Accho ! and in after-times Ptolemais, through part of the tribes of Ashur, Zebulon, Manasseh, and Ephraim, for about twenty-one hours journey, that is, fixtythree miles, at three miles by the hour: It was for the most part very fertile, but uncultivated, only ferving the Arabs, who are the chief possessors of the country, for pasturage; but that " all " along one day's journey, before he came to " Jerufalem, and also as far as he could see round, instead of delicious plains he had before passed through, he discovered a quite different face " from what it had before, prefenting nothing to "the view in most places, but naked rocks, ee mountains and precipices o; at the fight of which pilgrims are apt to be astonished, finding " the country in fuch an inhospitable condition, concerning whose pleasantness and plenty they " had before formed in their minds fuch high ideas, "from the description given of it in the word of "God: But it is obvious for any one to observe, that those rocks and hills must have been anciently covered with earth, and cultivated, and made to contribute to the maintainance of the inhabitants. For the husbanding of those mountains, their manner was to gather up stones, and of place them in feveral lines along the fides of " the hill, in form of a wall. By fuch borders " they supported the mould from tumbling, or " being washed down, and formed many beds " of excellent foil, rifing gradually one above another from the bottom to the top of the moun-" tains.

Sandys says of the country near Hebron, "We passed through the most pregnant and pleasant valley that ever eye be"held." See his travels, book iii. p. 150. "Jud. i. 31.
Maundrell, March 25.

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tains. Of this form of culture you fee evident footsteps where-ever you go, in all the mountains of Palestine. Than the plain country nothing can be more fruitful, whether for the production of corn or cattle, and confequently of milk. The hills, though improper for all cattle except goats, yet being disposed into such beds, as before described, served very well to bear corn, melons, gourds and cucumbers, and fuch like garden-stuff, which makes the principal food of those countries for several months in the year. The great plain joining to the Dead Sea, which, by reason of its saltness, might be thought unferviceable both for cattle, corn, olives, and vines, had yet its proper usefulness for the nourishment of bees, and for the fabric of honey; of which Josephus gives us his testimony P. And I have reason to believe it, because when I was there, I perceived, in many places, a fmell of honey and wax as strong as if one had been in an apiary: Why then might not this country maintain the vast number of its inhabitants, being every part so productive, either of milk, corn, wine, oil, or honey, which are the principal food of eastern nations; the constitution of their bodies, and the nature of their clime, inclining to a more abstemious diet than we use in England, and other colder regions q". Such like as the provision of Judith, wine, oil, parched orn, figs, and fine bread '.

The temper and employment of the Jews, when in their own land, is thus fet forth by their Vol. I.

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country

P In his wars of the Jews, book v. Ch. 4. q Maundrel. to the same purpose Morrison's Itiner. part I. book iii.

countryman Josephus; " We live, fays he, in a midland country, and for the matter of trade and ramble, we never trouble our heads upon either of these accounts: Our cities lie remote " from the fea, the foil fruitful, and well dreffed and cultivated: Our greatest care is for the maintenance and education of our children, " and to have them trained up to piety, and in " obedience to the laws of our country: And " this we reckon the main business of our lives. "We have a peculiar way of living to ourselves, " which gives us to understand, that, in time past, " we had no communication with the Greeks, as 66 the Egyptians and Phœnicians had; neither did our predeceffors make inroads upon their neigh-" bours, for the enlarging their estates."

SECTION III.

A Description of the City of Jerusalem, and the adjacent Places.

THE city a was not built on a plain, but there were two principal mounts or hills in it, and valleys between them b; as, First, Mount Zion, which was the highest, and took up most of the fouth part of the city: This was fecured by nature with deep vallies, and high and

Contra Appion, Book 1. not far from the beginning. a Of Jerusalem, probably so called from Salem, Josephus W. Book vii. Ch. 18. (of which Melchisedek was king, Gen. xiv. 18.) and Jebus from the Jebusites, who possessed it asterwards, Josh. xv. 63. Hence named Jebusalem, and for the easier sound's sake, Jerusalem. Adricomii Descript. Num. 1. Dr. Wells' Histor. Geograph. of the Old Testament, Vol. Ill. b Josephus W. Book vi. Ch. 6.

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eep rocks, and fo strongly fortified by the Jebuhe, in ites, the old inhabitants of that part of the land, f trade that although the Ifraelites had taken the other s upon part of Jerusalem c, yet they could not gain this, remote or, however, not hold it 4, till the time of king dreffed David, who took it, and thereon built a palace for the for himself, and also set up the tabernacle, and hildren, placed the ark of God in it d. Hence these exand in ressions, My holy hill of Zion; and, God will save : And Zion, &c. it being the place where the ark of God r lives. was, and confequently where he did especially marfelves, ne past, nifest his presence. eks, as

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Secondly, The other mount was Moriah, on the east part of the city, on which Abraham designed to facrifice his son, and on which afterwards colomon built the famous temple of God. Each of these mountains was walled about, besides the walling round the whole city. Josephus in his decription mentions Acra, as one of the hills; but it is observed, that Moriah in Hebrew, is of the same importance with Acra in Greek, each in its respective language denoting high; and acordingly, that the land of Moriah, is rendered the high land, and the land of vision, or, rospect, from Raah, to see, or have a propect.

Other mounts, or hills, there were near the ity, but without it; as, First, Mount Olivet, or the Mount of Olives; the higher part of which was bout a mile distant from Jerusalem eastwards, D 2 whither

C Judges i. 8. d Josh. xv. 63. C 2 Sam. v. vi. 2 Chron. iii. 1. S Josephus W book vi. ch. 6. Morion's Itiner, part I. book iii. ch. 2. Dr. Wells' hist. Geogr. of the Old Testament, Vol. III. ch. 2. Gen. xii. 2. 1. By the Septuagint. By the vulgar Lating te Dr. Wells' in Moriah.

whither Christ often resorted. On this mount was Bethany, where Lazarus and his sisters Martha and Mary lived m, where Christ frequently vouchsafed his presence, and whither he led his disciples when he ascended up into heaven.

At the foot of this Mount Olivet, was Gethsemane, where Christ prayed when he entered on his passion . Here also was Bethphage, whence our Lord set out at his triumphant riding into Jerusalem. Between this Mount Olivet and Jerusalem, there was a valley, and likewise the brook Cedron, over which Christ went the evening before his passion.

Secondly, On the west side of Jerusalem northwards, was Mount Calvary, or Golgotha, where our Lord was crucified; and thus much for the account of Canaan, as may be necessary for the un-

derstanding of the holy scriptures.

SECTION IV.

A brief Disquisition concerning Revelation in general.

REASON and nature alone, are no fure guides in matters of religion: The cause is, the corruption of human nature, and the uncertainty of our reasoning; for "that which hath been at some times, and in some countries, accounted virtuous and lawful, the same, at other times, and in other countries, hath been condemned as vicious and abominable, as the wise Heathen observed ";"

Mat. xxi. 39. In John xi. 1. Mat. xxvi. 36.

Mat. xxi. Diog. Lacrt. in Vita Pyronis circa medium.

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nor can it be otherwise, considering the passions of men, and their prejudices from education, interest, or custom. Again, we find by experience, that when human knowledge was very highly improved among the wifest and most discerning of the Heathen world, how deformed and corrupt the frame of their religion was, and how uncertain and perplexed were their notions of it: And although they generally agreed in a fense of the guilt of fin, and the dangerous consequence of it: yet their apprehensions were as dark and confused, as they were various and disagreeing with each other, concerning the method of procuring an atonement and reconciliation. It is therefore very becoming the wisdom and goodness of the creator, to discover his will so far, that mankind might be taught what is good and evil; how he would be worshipped, and on what condition reconciled to them.

Accordingly God thought fit to communicate himself to our first parents b. And Cain complained that he should be driven out, and hid from the face and presence of God, and so deprived of the divine communications c. Asterwards God revealed himself to Noah, whom he made a preacher of righteousness to the world d, both before and after the flood: Whose doctrine must be known to all the inhabitants of the earth, being all of one language, before they were dispersed. In after-times, Abraham dwelt among the Chaldeans, and in Mesopotamia; they journied through Canaan; so that he and his sons Ishmael and Isaac, whom he carefully instructed in the

Gen i. 28, and ii. 16, 17, and iii. 8, &c. Gen. iv. 14, 16. d 2 Pet. ii. 5.

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true religion , were, no doubt, instrumental in propagating the same where they abode. At length God revealed himself more fully to Moses and the prophets; and last of all, by his son Jefus Christ, and the Apostles, he hath made a full

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discovery of his pleasure.

For the space of 2500 years before Moses, the revelation of the divine will was continued, fo far as we know, by tradition only, from one to another, without the affiftance of writing, or any holy scriptures: Which might be for these reasons; before the flood men lived very long, eight or nine hundred years f, infomuch, that three persons only might convey from each to other, the tradition from Adam himself s, till after the flood; for Seth lived with his father Adam feveral hundred years, and fo did Methufelah with Seth, and Noah with Methuselah: Nay further, one only person, Lamech, Noah's father, lived fifty years with Adam himself; and though after the flood, the age of man was fo much fhortened, yet even till Moses many lived to a great age: Jacob told Pharaoh, that he was an hundred and thirty years of age, and had not attained to the years of his fathers ". Now, amongst those that lived fo long in the world, and were not fo dispersed as afterwards, the purity of the heavenly doctrine might be the easier preserved, especially by the affiltance of fresh revelations; whereas to those whose lives were afterwards much shorter, and who were more numerous, and more difperfed, a written word was more necessary. Indeed, when this word was written, it feemed to be confined to that one nation of the Israelites;

Gen. zviii. 19. f Gen. v. 8 See Helvicus' Chronol. at the beginning. h Gen. xlvii. 9.

but then the law of Moses did particularly provide for the instruction of other nations, and the care of strangers and proselytes i, and the people of other countries had frequent opportunities of being instructed by the Jews, especially in the knowledge of the one true God, the maker of heaven and earth. And as for the Christian religion, altho' it hath not been revealed in all ages, nor to all nations in any age, yet that is no objection against its being truly revealed by God; for if it were, then neither is reason nor natural religion from God; for all men have not the fame faculties or capacities, any more than the fame proportion of riches: But as God, who is a sovereign Lord, was not obliged to make all his creatures equal, fo neither to make all men capable of the fame degrees of happiness, either before, or after Christ's appearance: All this must be resolved into the wife determination of God's will, grounded upon just reason, although unknown to us.

Again, it ought to be no prejudice against revealed religion, either the Jewish or Christian, that for so many ages it was not made known, and that so great a part of the world are still Pagans or Mahometans; because we know not what the condition of such men is in the next world, to whom the true God and Christ hath not been revealed; nor has God discovered to us, how he deals with them: What we are concerned for, is to be thankful for, and duly improve the talents we receive; and to leave those who are invincibly ignorant to the justice and wisdom of God; but not to raise objections from what we must confess we know

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That we may the more eafily apprehend the nature and degrees of inspiration, we are to distinguish between an inspiration of suggestion, and of direction. The Holy Ghost immediately suggested to the penmen of the holy scripture, what they knew not before, nor could otherwise apprehend: As to Moses, and the ancient prophets, what they delivered from the mouth, or in the name of God, fuch as all the visions which they declare they faw, and all the messages, with this presace, The Lord spake, saying; or, Thus saith the Lord. So also under the New Testament, the Holy Ghost immediately suggested to the apostles the doctrine of the Gentiles being admitted to the same privileges with the Jews, in the church of Christ '; that the refurrection should be in such a manner as is described, and such like. But then as to other matters, which the penmen of the scriptures had heard before, or knew already, (that which they had feen and heard,) the inspiration that was necessary was that of direction or guidance, viz. fo far as to refresh their memory, and stir them up to write what was necessary, and secure them from error. Nor is it requisite, in respect to either of these ways of inspiration, that all the very words and fentences should be dictated by the Holy Ghost; for even in the prophets, we find a great difference m between the plain and humble style of Amos, who was an herdsman, ch. vii. 14. and the more lofty expressions of the generality of the rest, who had a more liberal education, especially the prophet Isaiah. And as for the New Testament

Ephes. iii. 3. 1 1 Cor. xv. m Scito prophetam impelli a prophetiâ suâ, ad loquendum eâ loquendi ratione, quæ ipsi est familiaris, & consueta. Maimon. Mor. Nevoch, Pars. ii. Cap. 29.

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ment, although Christ promised, in respect to his fermons and discourses, the Holy Ghost " shall bring all things to your remembrance, whatfoever I have faid unto you ":" And by the gift of lanruages, they fpake at certain times, as the spirit gave them utterance"; and in some matters of great moment, the apostles spake in the words which the Holy Ghost taught°; yet at other imes they express their doubts and hopes P. And nothing is more evident, than that the holy writers renerally used their own style, their reason, and heir natural faculties, as well as their hands in writing, or their tongues in dictating. It is fufficient that they were always under the guidance and infallible direction of the holy spirit, who so assisted them, that they might instruct the church in speaking and writing, exactly according to truth and the will of God 4.

And, there is no reason to conceive, but that the authors of the holy scriptures might certainly know, without any manner of doubt, that they were inspired by God; since we cannot conceive God to have less power and skill than a man hath, who can utter his mind in such a manner, that the person he utters his mind to, shall have no doubt who it is that speaks, or what he means. And God, who is a spirit, can speak as intelligibly to the pirits and minds of men, as men can speak to the ear. So much we learn from the history of Abraham's attempting to slay his son; a thing abhorrent to nature, had he not been clearly assured Vol. I.

m John xiv. 26. n Acts ii. 1 Cor. ii. 13. n 1 Cor. i. 16. Rom. xv. 24. 1 Pet. v. 12. See 1 Cor. ii. 10, 13, 16. 2 Cor. xiii. 3. Eph. iii. v. Extra omnem dubitationis aleam posita, ut que sensibus vel intellectu apprehenduntur. Maimon. Ibid. pars iii. chap. 24.

of God's command to do it. Neither would Noah have prepared the ark, had he not been alike affured of the flood. When we talk with one another, a noise is made in the air, that strikes on the ears of others, and thereby a motion is effected in the brain of the person we speak to, whereby we convey our thoughts to him. By this we can eafily apprehend, how God can make fuch impressions on men's brains, as may convey to them fuch things as he intends to make known to them. The manner and degree of the impression may make it at least as certain, that the motion comes from God, as a man may be certain that fuch a thing was told to him by fuch a person, and not by any other. From all which it appears, that although the feveral writers of the scriptures may be allowed often to use their own words and style, yet this was done under the infallible guidance and influence of the spirit. As when a man is left to use his own hand, or manner of writing, but is directed in the fense by one who dictates to him, or affifts him. And, as miracles were effected by the immediate hand of God, though wrought by the hands of men, fo the revelations were of God, tho' fpoken or written by the prophets and apoftles. To pretend that a book cannot be of divine authority and inspiration, in which there are many marks of human industry, and of the use of men's natural Talents in the composure, is no better than to affert, that because we see things brought to pass by the help of natural agents, therefore God doth not exercise his providence in the government of the ordinary course of this world.

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² Pet. i. 21. 2 Tim. iii. 16. 1 Kings viii. 53.

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Thus much being faid concerning the extraordipary inspiration vouchsafed to the prophets and postles, we may here add a word concerning the ordinary inspiration of the holy spirit, into the hearts of Christians, or the gifts and graces of God's spirit; whereby he is faid to work in us, both to will and to do; and that we are led by he spirit; and that he dwelleth in us, for the enlightening our understanding, creating a secret pleasure in the performance of holy duties, raising in inward fervour in prayer, &c. feeing God gave is the power of knowledge and understanding, it s not abfurd to hope or pray, that he would inrease or enlighten it more. He indued us with he passions of love, joy, fear, &c. and he can exalt or raise them higher in us, and that in spiritual matters or exercises, as well as temporal; and lasty, as easily make impressions on men's minds, for hele purpoles, as in the extraordinary inspiration bove-mentioned.

SECTION V.

Upon what Grounds we do believe the Holy Scripture to be the Word of God.

TERE we are to inquire, First, how we came to believe the truth of matters of fact recorded in the Bible. Secondly, supposing the truth of he history, how it appears that the matters recorded are of divine revelation, and that the doctrine came from God. This seems to be the most rational and proper method of coming to a true Judgment in this matter.

First then, We have as great reason to believe the truth of what is contained in the history of the

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Bible, as we have to believe the truth of any history of actions done before our time: So, for example, though we did not live in the reign of Augustus, or Tiberius, the Roman emperors, about the time of Christ's birth and crucifixion, or in the reign of the former kings of England, as William the conqueror, Henry VIII. or Edward VI. Yet fince it is the common tradition of the best reputed hiflorians, that there were fuch emperors of Rome, and fuch kings of England; and that fuch and fuch things happened, and fuch laws were enacted, and ulages observed in their reigns, we find ourfelves as well fatisfied in the truth of their history, as if we had lived in their days; fo the univerfal tradition of fo many ages and persons, and in such different countries, from the time the things are faid to be transacted, together with the institutions and customs all along observed in those several ages, is as clear an evidence of the truth of the matters contained in the holy scriptures, as things of this nature are capable of a; and there is no more reason to doubt it, than there is to question the authority of any of the most undoubted ancient historians, or the truth of any matter of fact,

* There are four ways whereby the mind of man can be rightly informed and convinced, concerning any ancient matter of fact. First, The capacity and ability of his informers. Secondly, Their credit with such persons of their times as were under no prejudices. Thirdly, The improbability that fuch persons could be imposed upon. Fourthly, The folly and danger of endeavouring fo to impose upon them, if the matters were not flrictly true. And, fince by these means we find our-felves to rest satisfied, and be convinced in regard to other histories, it seems an important question for any one to alk himfelf, How comes it to pass, that I am not convinced upon the same, or greater motives, (as we shall see afterwards,) in regard to the history of the Bible.

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f which we have the clearest evidences from hitory, and the universal consent of mankind b: And, as it hath been well observed, historical cerainty is as certain in its kind, as physical or mahematical are in their kinds; that is, we have as reat affurance (and rest as well satisfied therein) hat there have been such Roman emperors, and uch kings in England, and that fuch histories were written of them by the persons whose names they ear, as we have of the truth of any of the most lain and clearest proposition. So the evidence for he history of the Bible is as certain and full, as he subject matter will bear; and such, as in other natters of like nature, makes us to rest well fatisied, without any kind of hesitation, or doubt of the contrary; and confequently ought to be Iteemed morally certain or unquestionable, because hose books cannot be rejected, but upon fuch principles, whereby we might as well condemn all ther authors that have no living evidence to ouch for them. Note here; the books of the old and New Testament, except the Apocrypha, re called canonical, from a Greek word, fignifying rule or limit measured out, as being a catalogue r lift of fuch books as contain the rule or meaure of faith.

Secondly, As in general we have sufficient grounds of being sully assured of the matters of fact contained in the Holy Bible; so particularly, as to the Old Testament, it was owned and received in all ages by the ancient church of the Jews, who are the best evidence in this case; and we have no

h So that fuch as affent not to the authority of the holy criptures upon the evidence produced for it, run themselves into greater absurdities than any they pretend to avoid, by rejecting doctrines they do not comprehend.

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reason to doubt the truth of it. Their common-wealth was fettled upon the laws of Mofes; and it is not credible they should submit to those burdensome laws and institutions, (such as circumcifion; travelling once a year, to a great diftance, to eat the passover at Jerusalem; parting with the tenth part of their income,) and continue the exercise of them from time to time, without evident proof of their authority; or that they should fuffer the fundamental laws of their nation to be changed after a long fettlement; as it would be impossible for any one to forge a new statute-book for England, which had not been feen or heard of before, and persuade the people to believe it to be their ancient laws. Besides, the public solemn feltivals, as the passover and pentecost, &c. which were constantly kept up, and yearly celebrated, as enjoined in their books, render it as abfurd to suppose, that those books were not always genuine; as it would be to fancy, that, notwithstanding our constant yearly observation of the feast of Christmas, Easter, and Whitsuntide, according to the appointment and direction of our Common-prayer book, ever fince the reformation; yet, that there were no fuch ordinances enjoined, nor any fuch book authorifed at the beginning of the reforma-

Once more; The people were commanded from time to time to study themselves, and teach their children the law c; so that there could not be less than many thousand copies thereof; and every king, for the time being, was to write a copy of the law in a book d. And lastly, at the end of every seven years, in the feast of tabernacles, when

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^{*} Dent. xi. 18, 19, 20. d Deut. xvii. 18, &c.

when all Ifrael was to appear before the Lord in the place he should chuse, the law was to be read beore all Ifreal c. All which plainly tended to the preservation of the Jewish religion and laws, free rom all falfifying of the fame, not to mention, hat the continued fuccession of prophets rendered

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The other books, which were univerfally allowed o have been written by fundry persons, extraordiarily inspired at divers times, were gathered toether by Ezra, and others of the Sanhedrim, or reat council, among whom were the latter prohets Haggai, Zacharias, and Malachi, being all flisted by a divine prophetic spirit, into one book, fter the return from the Babylonian captivity; as t is generally agreed by the ancient Jews, from the onstant undoubted tradition of their forefathers; o which Nehemiah added ' his book.

There feems indeed to have been a great neglect f the facred books in the beginning of Josiah's eign, and some time before, in the idolatrous eigns of his father and grandfather, Ammon and Manasseh; insomuch, that when Hilkiah found a opy of the law, in fome part of the temple, whilst it was preparing, Josiah was much astonished, s if it was uncommon s. But that might be, beause it was the very copy which Moses himself and wrote, and ordered to be put up in the fide of he ark ". The Hebrew text, verbatim, is thus: Hilkiah found a book of the law, in, or by he hand of Moses. However that was, it sufficiently

Deut. xxxi. 10, &c. Polyglot. Prolegom Num. v. Sect. 2, 3. Du Pin on the Canon of Script. Book I. Ch. i. ect. 2. 8 2 Kings xxii. Duet. xxxi. 24, 25, 26. 2 Chron. xxxiv. 14.

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ficiently appears that copies of the law were in many hands a little before, and in the captivity; and also copies of the prophets. Daniel cites both the law and the prophecy of Jeremiah i. long before Ezra came to Jerufalem, the people are faid to make their offerings at the rebuilding of the temple upon their return, and the priests to execute their offices in their courses, as it is written in the book of Moses k, which must therefore have been in their hands. So that Ezra cannot be faid properly to restore the books of the Old Testament, much less to compose them a-new, as if they had been all burnt by the Chaldeans with the temple; which, besides what hath been just now mentioned, we cannot conceive the divine providence would have permitted, fince they were at first wrote for the preserving the word and will of God in the church. Further, notwithstanding the great impiety of that age, yet there must have been many copies of the law among the people of Ifrael, who were enjoined fuch a constant daily studying of, and meditating therein', and it is not conceivable, that all of them should fail of their duty. Moreover, the priefts, who were very numerous, and were to be teachers and interpreters of the law, must, at least, have each of them a copy for that purpose. And it cannot be conceived, that, among so great numbers of the divine books, throughout all the land, none of them should be preserved, how negligent soever the late government,

Dan. ix. 2, 11, 13. And what Josephus maker Cyrus to own, that he had seen or read the prophecy of Isaish, (chap. xliv. 28.) concerning himself, that he should rebuild Jerusalem, (Joseph. Antiq. book xi. ch. 1.) seems very probable from Ezra i. 2. The Lord hath charged me, & Egra vi. 18. Deut. vi. 7.

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government, and the generality of the people had been concerning them. But Ezra, being an inpired prophet, set forth a correct edition, and settled the eanon (or true catalogue) thereof, as hey were received in his time, with the assistance of others, that were inspired too. He also might do what appeared necessary for the explaining, and completing some of them m, as in the last chapter of Deuteronomy, concerning the death and butial of Moses, and the succession of Joshua, and several smaller passages; but then it was with the assistance of the same spirit, by which the books were at first written n.

It is also plain, that the Hebrew Bible, which is now extant, hath remained uncorrupted by the known care and strictness of the Jews in writing it exactly true; and that so nicely, as to number not the words only, but even the letters of every terse thereof; and also by their general notion of the danger of corrupting it wilfully, as believing that would be a worse crime, than to worship the Golden Calf, or facrifice their children, or kill the prophets. Nor did Christ, or his apostles, accuse the Jews of any such corruption, (as they did of many other crimes, and some of a lower degree.) Neither could the malice of the Jews, in opposition to the Christian doctrine, make any alteration. I.

Dean Prideaux accounts for the disputed passages in the Chronicles and Nehemiah, in his Old and New Testament connected, part. 1. book v. An. 446. and book viii. An. 201; where Iso concerning Simon the just: compare Cornelius a Lapide pud Pool Syn. Critic. in Nehemiah xii. 11. "Gerard Loc. Com. Exegesis de Script. ch. 6. "Hottinger. Theaurus lib. 1. ch. 2. Quest. 4. & lib. i. ch. 3. sect. 4. Lights of the fall of Jerusalem, sect. 11. Du Pin on the canon of cript. book i. ch. 4. sect. 4.

tion in the Bible, after Christ's time, partly by reason of so great a number of copies thereof dispersed in so many distant parts of the world, which must prevent a conspiring together for that purpose; and also, because the first Christians, being mostly of Jewish extraction, and understanding the language, would easily have discovered the alteration, if any had been made prejudicial to the Christian saith and practice.

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As for the New Testament, we have more reafon to rely upon the truth of what is therein contained, than on any other kind of history whatsoever; and that both in respect of the books them-

felves, and the authors of them.

The books have been owned and acknowledged in all ages, from the time they were first written, to be the writings of those whose names they bear. And they make up the canon (or catalogue of books) of the New Testament, and were owned as fuch by the primitive church. As for the four gospels, one of them was written, and the rest confirmed by St. John, as Eusebius affures us in his history p; who, although he wrote above two hundred years after the apostolical age, yet his accounts were taken from former writers % These books are also quoted by those who lived near the times of the writers; particularly, Irenæus cites by name (and he could not be miltaken, for he was instructed by Polycarp, a difciple of St. John) the four gospels of Matthew, Mark, Luke and John, and the Acts of the Apostles; (which last he afferts to be written by St. Luke the Evangelist,) the epistle of St.

P. Book iii. ch. 1. G. Book i. ch. 1. Iren. lib. iii. ch. 14.

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Paul to the Romans, the Corinthians, and so on the end of that to Titus. The first epistle of St. Peter, and the first epistle of St. John. A catalogue of the feveral places out of the aforesaid father, is drawn up by the author cited in the margin ', as also out of other ancient fathers of the church. And the fore-mentioned Irenæus tells ", that "True knowledge confifts in understanding the doctrine of the Apostles, and the ancient state of the church in the whole world, according to the fuccession of bishops, to whom they configned the care of the church in every place, which has continued down to our times; and a complete body or treatife of fcripture preserved, without either forgery or falsisication; without either addition or fubstraction." Here it may be further remarked, that a people ow in being, the modern Jews, who hate the Christian religion, do yet retain those books conreyed to them from their ancestors, which, as they Plate ancient types and prophecies, give a very reat strength to it.

The gospels and most of the epistles were written before the destruction of Jerusalem, for they menon the temple and nation of the Jews as still in eing: So that many persons must be then living, ho both knew the matters of fact to be true, and might be easily informed of the authors, who would have been soon disproved, if their relations ad not been genuine. The matters contained in hem are of great moment; as, the avoiding the e-ernal torments of hell, and obtaining the joys of leaven. And therefore, no doubt, the first Christians

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Mr. Richardson on the Canon of the New Testament, Iren. Lib. iv. Ch. 63.

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were curious that they might not be mistaken; and they had fufficient opportunity of informing themselves in the very age of the apostles, and the next age to them. Which doubtlefs they did; because the authority of the books of the New Testament depended on this; that it was known they were either written by the apostles themselves, or by those who were their affistants and companions, or under their direction or approbation. In which we find the first Christians were fo well satisfied, as to forfake the religion of their ancestors, and embrace a new one with the hazard of their lives. Further, in Tertullian's time, for about one hundred and ninety-two years after the birth of Christ, the very authentic epistles of the apostles were still remaining in the several churches to which they were written. Again, this matter was fo clear, that even the Jews and Heathens never denied these books to be genuine.

And as for those few of them, which were at first not so universally received as the rest; viz. the first epistle to the Hebrews, that of St. James, the second epistle of St. Peter, the second and third epistles of St. John, the epistle of St. Jude, and the Revelations; it is to be observed, First. That the Christian saith can subsist very well without them, by the remaining authority of those that were never questioned; especially the sour gospels, and the Acts of the apostles. Secondly, There is good evidence, from antiquity, that they were all received in the most early times by those to whom they were sent, (who had the best opportunity of satisfying themselves,) and where they were at first published;

Y Tertull. de Prescript. num. 36. edit. Rigalt. Lutetia

published; and in general by the whole Greek church Thirdly, It is no wonder that these epistles, being written either to Christians dispersed, (the copies being no otherwise to be published, than by giving hem to some, who might communicate them to others, as there was opportunity;) or to private persons at a great distance, were not so easily attested, and upon that account not fo generally received, as the others were, which were written to particuar churches, who preserved the originals, and who well knew the authors hands x, and the nessengers that brought them. Lastly, Even hose churches which at first doubted the authority of these books, were yet afterwards fully satisfied to receive them; which could proceed only from his, that there appeared more clear evidence of their being the writings of the Apostles.

It also appears, that our books of the New Tefament are the same in substance, that they were at the beginning, from the ancient copies, and translations of them into several languages; and more especially, the writings of the primitive fathers, who quoted them, and wrote commentaries on them, and explications, which confirm and fix the text. The various readings, to which, by requent transcribing all other authors are subjected, are not of that moment as to prejudice the fundamental points of religion, or weaken the authority of the scriptures, because they make no alteration either in the Jewish or Christian doctrine;

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W See at large Grot. de Veritate R. Christiane, Lib. iii. Ch. 1, 2. Dr. Mills' Prolegom. p. 24, &c. Bp. Burnet on the 6th Article; Dr. Whithy on the several epillies; Mr. Richardson's canon of the New Testament vindicated, Sect. 11. 2 Theff. ifi. 17.

which, notwithstanding these, is the same, both

as to articles of faith, and moral precepts.

As for the persons who wrote the gospels, they could not be mistaken themselves in relating things done in their own time and sight, Matthew and John being constant attendants on our Saviour, as Mark was on 'Peter, and Luke on Paul'; and Mark's and Luke's gospels agree with the others, and were approved of by St. 'John. Nor can they be suspected of any design to deceive others; on the contrary, we may appeal to the consciences of all who read their writings, whether they have not all the reason to believe, that those writers were in good earnest, and did relate what them-

felves were thoroughly perfuaded of.

Again, none of them were experienced perfons, but mean and unlearned fishermen, the most unlikely to contrive or attempt the establishment of a religion, which was fo contrary to the received principles both of the Jews and Gentiles, in all parts of the world. So also by reason of the plainness, fimplicity, and candour, that appears in all their writings, and in which are no tokens of contrivance or defign, but are all, like the authors, plain and honest; even so far as to own sincerely their own failings; as that Matthew was a publican, or tax-gatherer, an office which the Jews abhorred; that St. John ran away from his mafter in danger; and Peter denied him. And they mention their own ambitious contentions about worldly greatness, &c. Again, the writers of the New Testament were men that could propose to themfelves no manner of advantage in this life; nay, they evidently contemned the world; they neglecte work and and fuffer to be Ther lish the nopes

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glected and despised all honours and wealth, all worldly reputation or fame: yea, they forefaw b and exposed themselves to the greatest hazards and contempt, in publishing the holy gospel, and luffered cruel torments, and most of them death, o bear witness to the truth of all they preached. Therefore, they could have no defign, but to publish the will of God, in obedience to Christ, and in hopes of a reward hereafter.

There may have been fome, indeed, who have died in a false belief, or for a mistaken opinion; but it is not credible that a great number of perions should die, or suffer so much, in confirmation of what they knew to be falle, without any prospect of advantage, either to themselves or others. Nor can it be reasonably supposed, that St. Paul (the author of so many of the epistles) who had been so zealous a persecutor of the Christian church, would on a fudden become fuch a champion for the same, and hazard his life to establish it, on any other motives or defign, than to manifest the truth in obedience to Christ.

Further, not only Christians, but even Jewish and Pagan historians confirm the history of Christ, and the Christian religion. Josephus, a Jewish writer, (soon after the destruction of Jerusalem, which was about forty years after Christ's ascenfion) mentions "that good man John the Baptist, his preaching, and exhorting the people to the study of virtue and piety, and to be baptized; and his being put to death by Herod; and also James the brother of Jesus, who was called Christ "." These tellimonies are the more considerable, because Jolephus mentions them with some remarkable cir-

cumstances

Mat. xvi. 24, 25. Acts xi. 22. Antiq. book xviii, ch. 7. and book xx. ch. 8.

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cumstances of matters of fact at that time, in his own nation; as that some of the lews were of opinion, that Herod's impious action of killing John Baptist, was followed with a divine vengeance on him, being routed in a battle by Aretas. And further, that there arose a fort of a national quarrel between Albinus, the appointed governor of Judea, and Ananias the high-prieft, on the score of the high-priest's condemning of James the brother of Jesus, who was called Christ; and that Ananias was removed from the high-priesthood! As for that other account of the fame author, " concerning one Jesus a wife man, (if yet it be " lawful to call him a man,) his miracles, cruci-"fixion under Pontius Pilate, resurrection the " third day, his numerous followers, both Jews " and Gentiles, (as profelytes) and the race of "Christians who are so called from him," and (which he fays) were remaining in his time: However this latter passage has been questioned by some, it is fufficiently vindicated, and shewn to contain nothing but what might be related by Josephus, who has given fo full an account of John Baptist, and James the brother of Christ. On the contrary, it would be strange that so accurate an historian, giving fo particular a relation of the affairs of his country, should not mention that of Christ, when (as we shall see) the Gentile historians do it. Not is this account of Christ improperly inserted in the place where we find it, not disagreeing with what goes before, and follows after, as is pretended. For, in the former part of the same chapter, Jofephus

d Ibid. e See Dr. Cave's Histor. Literaria, tom. II. Josephus, and the first discourse on Josephus before L'E-strange's Version.

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phus treats of the Jewish affairs under Pilate; hence he very properly proceeds to mention Christ, hat he did and fuffered, under his government: hich (he fays) happened about the fame time f. gain, what follows in this chapter feems less to opertain to Pilate's history, than this period conerning our Lord. Sure it is, that in this whole hapter Josephus' intent was to relate the transacons during Pilate's procuratorship, although hapening at different feafons: Neither doth he affirm his relation of his, concerning Christ's resurrectin and miracles, as being the subject of his own elief, but as what was related and credited by the Christians, his followers, at that time:

And as Josephus, a Jew, so Tacitus, a Heathen istorian, within less than a hundred years after he death of Christ, wrote of him as being the auhor of the Christian name, and put to death by ontius Pilate the procurator, in the reign of s liberius. And Pliny, about the same time, wrote n account to his master, the emperor Trajan, as f other matters, fo concerning Christians; and in articular, that they were wont to affemble together in a fet day, and fing hymns to Christ as God h. Also Suetonius, another Pagan historian, about he same time too, tells us, that the emperors rove away the Jews, and punished the Christians,

n account of their profession of Christ.

Likewise this observation may be added, viz. that he doctrine of Christianity was in itself very offenive, both to the Jews and Gentiles, (which to be ure was a great obstacle to their conversion;) Vol. I.

Book xviii. chap. 4. 8 Annal. lib. xv. ch. 44. Epitol. lib. x. epist. 97. h Suetonius in Claudio, ch. 25. et Nerone, ch. 15.

to the Jews by reason of Christ's mean appear. ance, the debasing of their law and traditions, and equalling the Gentiles title to God's favour with theirs. Whereas they expected the Messiah to be a great prince; that the law of Moses (which had been established by God himself) was to continue for ever; and that themselves were the chief favourites of heaven. Nor were the doctrines of Christianity less offensive to the Gentiles, by the apostles preaching up one invisible deity, a refurrection, a spiritual worship, and severe morality, as charity, fobriety, &c. Furthermore, the Roman governors endeavoured with their utmost craft and strength, by the most severe persecutions, and even new-invented methods of-torment, to prevent its spreading. And, at the same time, the Heathen priefts being provoked by the defertion of their altars, animated the world against the profesiors of it. Yet the truth of the gospel was fo convincing in those times (except where prejudice, interest, and lust darkened men's reason and judgment,) that the aforesaid Pliny (in the fame epiftle) intimates to the emperor, that "there were a great number of Christians, of both "fexes, and of all ages and degrees, and that " not only in the greater cities, but in the villages " and hamlets; infomuch that the temples of the "Heathen gods were almost deserted, and their " folemn rites for a long time discontinued." So evident and undeniable was the demonstration of the divine authority of the Christian religion, that it was able to overcome the strongest prejudices of fo great a number of people, and make its way through all dangers; and this was acknowledged by the greatest and wifest historians of those times. So that upon the whole, there cannot be

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ambii ser's n better or clearer evidence for what we most affuredly believe to have been done; and one may as well suspect the truth of any or all the histories of the world, as that of the holy scriptures. Therefore, as we believe any thing before our time, to we have most reason to believe the history of the Holy Bible, and particularly the New Testament.

After all, some may say, it seems plain enough, hat there are sufficient grounds for our undoubted belief of the truth of scripture, as to matters of sast there recorded. But how does it follow, that he doctrine delivered in the scripture is divine,

and came from God? It is answered,

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Thirdly, The doctrine itself contained in the holy scriptures, and its tendency to holiness, peace, and true happiness, sufficiently shew it was no contrivance of man, but that a wife and good God was the author of it. So for the New Testament, in particular, the Christian doctrine was not luited to humour any order or condition of men, as it would have been, if it had been a contrivance of the apostles. For, as hath been already intimated, it directly croffes the notion which the lews had of a triumphant and princely Meiliah, when the founder of it, the true Messiah, was declared to be Christ crucified. It also further enraged the Jews, because their ceremonial law was cried down, and the Gentiles were declared to have an equal title with them to God's favour. And the Gentiles themselves were as highly offended, because they were accused of idolatry, and the impurities of their religious rites laid open and condemned. The Christian doctrine does not comply with the ambitious man's defire of honour, nor the mifer's hunting after wealth, nor the voluptuous or

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debauched in their pleasures and vicious enjoyments; but croffes all fuch appetites, by enjoining humility, contentedness under the cross, as the portion of a Christian, despising the world, sobriety, chastity, and temperance. Further, the New Testament teaches the most sublime truths, and the most perfect rules; such as are most worthy of God to lay down, for all states and conditions of life; and the most powerful motives to practife accordingly. Again, the Chriftian laws are fuch, as any wife man would chufe to live by, fince they are adapted to the happinefs and well-being, both of particular persons and focieties; being fuch as promote in an eminent manner holiness and peace, health and reputation, happiness, comfort, and safety; forbidding all excess of indulgence to the natural appetites, which would destroy health; and all vice and impiety, which rob us of our ease of mind and reputation; and enjoining every one to be exactly just; to deal as he would be dealt with himself; to be affectionate and kind one to another; to succour and help the needy; to comfort the distressed; to be meek and patient, gentle and tender-hearted, in imitation of the perfect goodness that is in God. Christ indeed faid, that he was come to fend fire on earth, and not to give peace, but rather divifion ; but that is not spoken concerning the natural tendency of his doctrine, than which, nothing can more promote peace and happiness; but that by reason of the corrupted nature of mankind, he forefaw that fuch would be the confequence of his doctrine, that men would quarrel and divide about it.

The Christian doctrine does also afford the most folid comfort, teaching us, that a wise, powerful, and

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and good God, is our father; and therefore, that all things in the end shall work for our good. In the mean time, if we suffer, it is, like Christ, to suffer for a little while, and to be glorified and happy for ever. I say, these, although not clear demonstrations, are yet plain tokens, that not a wicked or deluded spirit, nor the politic contrivance of men, but the wisdom of God, delivered such a doctrine to the world. And supposing it to be of divine revelation, we could not reasonably defire better signs of its being actually and truly so. But then,

Fourthly, There are other evident marks, that shew the holy scriptures are the word of God, fuch as prophecies and miracles: Which (as the primitive defenders of Christianity observe) afford a demonstration proper to it; and that so divine, as paganism cannot pretend to k. There are many prophecies in the Old Testament, especially of the captivity of Israel and Judah, and of the birth, life, death, refurrection and ascension of Christ, which were foretold a long time before hand, and were exactly accomplished: And in the New Testament, Christ foretold his own death, his refurrection m, and the descent of the Holy Ghost n. Again, the destruction of Jerusalem and the temple was foretold by Christ, and that with the remarkable circumstances of it°, and afterwards, by his apostles, (when the Jews were secure, and had no fuch apprehensions,) which came to pass accordingly. As also that other prophecy of Christ, when he was low and despised; that his goipel should be propagated over the world, and that

Mat. xvi. 21. A Luke xxiv. 49. Mat. xxiv.

that the gates of hell should not prevail against it, notwithstanding the violent opposition he foretold should be made P. Now, that fore-knowledge could not be attained but by a revelation from God; because those events depended not on the course of nature, but the will of God. For, as the captivity and destruction of the Jews were the effects of God's displeasure, in punishing them for their fins, (the very commission of which depending on the free determination of their own will, could be only foreseen by the searcher of hearts;) fo the redemption by Christ, with all the particular circumstances and ways of effecting it, was the gracious and merciful intention of God to fave mankind. Nor could any one, except by revelation, foretel any changes in the natural order of things (fuch as were foretold and effected by Moles and the apostles:) For, fince God himfelf, who first established the course of nature, has alone the power of varying it, it cannot be forefeen when he will interpose. By this argument God himself expoltulated with the Jews, and upbraided their reliance upon idols, because they could not shew what shall happen, neither the former things, nor could declare things to come hereafter 4. As for the oracles of the Heathen, though their predictions did sometimes prove true, (as being grounded on natural causes, known to the spirits by long experience,) yet they failed frequently, and were often given out in very ambiguous terms, which by degrees brought them into contempt.

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P. Mat. xvi. 18, and xxiv. 14. and x. 17. Ifaiah xli. 22, 23. See Dr. Jenkins of the Reasonableness of the Christian Religion, vol. I. part iii. chap. 3.

In the next place, the miracles that were done by those who spoke, or wrote such words, in testimony of the truth of them, and of the authority of those who wrote and preached, are a sufficient evidence that they are from God. Not that every strange work, barely considered in itfelf, is a proper evidence of the truth of any religion; but fuch as are wrought with a declared purpose and defign ' to establish such a religion in the world by God's appointment, as were the miracles we read of in the Old and New Testament . So that we are not only to attend to the miracles themselves, but also to the end and design of them; it being the end of miracles to confirm 'the doctrine to be of God. We do not indeed know the effences of things, nor the utmost extent of the power of nature, how far it goes, or where the supernatural power of God begins. Yet we certainly know the nature of many things by their marks and properties, and the usual regular course of God's providence so far, that we can easily discern what is miraculous. Thus, although we know not the power of fire, in its utmost extent, yet we know it is contrary to the property, or the usual effects of fire, not to burn; and therefore, when the three children in Daniel walked in the midst of a burning fiery furnace unhurt, we know it was miraculous. So we know it is not the force of two or three words, that raises the dead, and heals diseases.

Again, although it be granted, that evil spirits may, through God's permission, perform some works

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Ea proprie Miracula vocant Arabes, quæ propheta ad prophetiam suam consirmandam edit. Pocock's specimen hist. Arab. p. 186. See Exodus iii. 12, 20, and chap. iv. 1. to 10. John v. 20, 36. Acts ii. 22, 36, and chap. v. 12:

works that appear very wonderful and miraculous; infomuch that the holy scripture warns us against lying wonders "; yet we cannot believe that the providence and goodness of God would leave us without some proper method of distinguishing between the effects of divine power, and the delufions of the devil. If, therefore, any person should work a wonder, to testify to an impious doctrine that teaches idolatry, or encourages wickedness, it is to be looked upon as one of those lying wonders the scripture warns us against; because it is a contradiction to the truth and holiness of God, that he should ever commission any man to teach any doctrine contrary to truth and holinels. And it would be to deny himself, to commission any man to invalidate former revelations fufficiently " confirmed, or to encourage any impiety, contrary to the certain dictates of natural religion or revelation. But where the doctrine tends to the promoting of the glory of God, the drawing off mankind from fin to holinefs, and the overthrowing the kingdom of Satan in the world, (which experience proved to be the effect of the publication of the gospel, and which it cannot be expected that the devil himself would be assistant in,) and where the preachers of fuch doctrines are enabled, in testimony thereof, to confirm their mission from God, not by working privately, or in the dark, or in mean and trivial cases, but by an open and frequent working, before numbers of people, of fuch evi-

Deut. xiii. 1, &c. Mat. xxiv. 24. 2 Thef. ii. 9. Deut. xiii. 1, &c. As was the case of going after other gods. What for the ceremonial law, taught by Moses to be of God, by the miracles which he wrought in confirmation thereof, that law was not properly made void, but fulfilled in Christ, and being a resemblance of him, ceased at his coming.

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dent, great and substantial miracles, the effects whereof were not momentary but lasting, as curing the blind, healing diseases, and raising the dead, and such like, as we read in the holy scriptures; in this case we must acknowledge it is the singer of God. Nor ought it to be objected, that this is proving in a circle, the doctrine by the miracles, and the miracles by the doctrine; for in this way of reasoning, they are only the miracles that prove the doctrine; but in order to this, the doctrine is to be first supposed to be such in its nature as to be capable of being proved by miracles, that is, either indifferent, or not absurd, contradictory or impoious.

In the Old Testament, the miracles wrought by Moses in Egypt, were sufficient proofs that God ent him: For although it may be thought, that any one miraculous work, fuch as that of the Magicians feems to be, should be allowed an evidence as well as another; fuppoling that wrought by Moes, being both equally superior to the power of natural causes; yet those wrought by Moses, being evidently fo much superior to those of the Magicians, and their power being restrained by that superior power by which Moses wrought, in that struggle between him and the devil for superiority; renders he evidence brought by Moles in degree greater han that by the Magicians. For they could indeed mitate the turning of rods into ferpents, and of water into blood, and also the bringing up of rogs; but not the inflicting the plague of lice or poils; nay, they could not defend themselves from he boils, nor stand before Moses, nor could their nchantments prevail any more: And therefore H they

As the Magicians themselves did, Exod. viii.

they submitted, and acknowledged, that there was the singer of God. So also the miracles of Moses, in making the Red-Sea dry land, and in fetching water out of the rock, are an evidence that God was with him, and gave testimony to his words,

and the laws he published b.

For the New Testament. By the angels that appeared to the shepherds, when Christ was born; the voice from heaven at his baptism, declaring "This is my beloved fon, in whom I am well pleased;" his curing all difeases; his casting out devils, and raifing the dead to life; his being transfigured on the mount, when his face did shine as the fun, and his raiment gliftered like flashes of light, and a voice came out of the cloud, again declaring him to be the fon of God; the graves opening, and the fun being darkened at his passion; his own rising again, in some respect the greatest of all miracles, and ascending into heaven. And, Lastly, the miraculous power of the Holy Ghost. I say, by these God the father testified the truth of all that our Lord Jesus Christ said, as our Lord himself argued b, "The works that I do, bear witness of me, that the father hath fent me ";" and therefore we believe the doctrine that he delivered came from God. So for the apostles, and many of the first Christians, the Holy Ghost, that is, the gifts of the holy spirit, were beltowed on them in an extraordinary manner d, whereby they also healed diseases, cast out devils, foretold things to come, and spoke divers languages which they had never heard, and had a power of imparting those gifts of the Holy Ghost

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Num. xx. b Exod. iv. 8, 9. Gohn v. 36. See Mat. ii. 10, 11. John xx. 30, 31. Acts ii. 22.

to others. Hereby God himself gave testimony to their words and writings; for that miraculous power with which they were in so great a measure endued from on high, was God's seal to their commission, and so was for the satisfaction or convincing of all that heard them, or read their writings, that God was with them, and sent them to publish his holy will; and if they had delivered any thing that was not divine, a wise, true, and good God, would never have borne witness to it himself, nor indued them with such extraordinary

ability to convince men.

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There is one confideration which adds further ftrength to this argument, and that is, the continuation of the miraculous powers in the next ages of the church, which the writers of those times do not only unanimously attest, but challenge the emperors, and the respective governors of provinces, to convince them by experiment, and dare them to contradict it; and even offer to east their lives upon this proof s. It is also to be remembered, that even the Jewish writers, own there was fuch a person as Jelus, who lived and died as the gospels report, though they mention him with fcorn and dildain. They deny not the matter of fact, that he wrought divers miracles b; but then they pretend, that power not to be a fufficient testimony, because he might work by magic, and the power of Beelzebub, the

Mark xvi. 20. Heb. ii. 4. 8 As Justin Martyr, Irenzus, Origen, Tertull. Min. Fælix, and Lactantius, cited by Grot. in Mark xvi. 17. The particular miracle there mentioned, is, the casting out devils. Origen mentions others (con tra Celsum, edit. Cantab. p. 62, & 80.) and further says, that he was an eye-witness thereof, p. 124. b Bishop Kidder's Demonst. of the Messiah, vol. I. ch. v. Lights. Hor. in Mat. xxii. 24.

chief of devils; as their forefathers in Christ's time had objected to himself: Whereas the power of miracles was the very fign which God gave their great master Moses, for this very end, that

they should believe in him '.

Here also we have a further confirmation of the divine authority of the Old Testament, or the Canon of Holy Scriptures, received by the Jewish church, which was owned and confirmed by Christ and his apostles, who referred to it, and quoted testimonies out of it, as being the word of God, and of divine inspiration k. So that the same miracles, which testify the authority of Christ and his apostles, do also evidence the divine authority of the Old Testament; which the same Christ and his apostles owned to be by inspiration. And thus it is manifest, we have the most solid grounds for our believing the holy scriptures, to be the word of God.

And whereas fome may wonder, after fuch demonstrations of the truth of the Christian religion, how it should come to pass, that the main body of the Jews, and afterwards those wise and virtuous emperors, fuch as Vespasian, Titus, Trajan, &c. and other inquisitive men of those times, did not only refuse to embrace, but even persecuted it. Such may confider, First, That as Christ's-kingdom was not of this world, fo it was to be propagated by the wildom and power of God, without the affistance of, and even in opposition to worldly wisdom, and worldly wisemen. Secondly, As for the incredulity of the Jews, that was in part occasioned by Christ's mean appearance, whereas they

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they expect their Messiah should be a great temporal king; as also from the despised part of their country, where Christ mostly resided, viz. Galilee; and from his exposing the worldliness, hypocrity, and vain tradition of the Pharifees, a leading party amongst them. And, Lastly, because the doctrine of the gospel equalled the Jews, (the posterity of Abraham, and God's peculiar people) with the rest of the world, as to their title in God's covenant and promises . Thirdly, No wonder that the great men of the world, fuch as emperors and ministers of state, should not take much notice of a doctrine, in appearance, new and strange, preached up by a few ignorant fishermen and tent-makers; or that persons wholly given up to voluptuousness, and pleasure, should contemn and deride a doctrine which taught the cross, and a renouncing of present enjoyments, in hopes of better in another world. Or, Lastly, that such as esteemed themselves the only wife and knowing men, great philosophers of the age, should despite the plain simplicity of the gospel . Fourthly, That there is more reason to believe the doctrine of Christ upon the account of his miracles, than to question the truth of his miracles upon the account of the unbelief of the Jews or Gentiles; and that because this very unbelief was in itself foretold many ages before a, that it should so come to pass in the days of the Messiah. Which prediction, among others that related to him, being fulfilled, is the greater confirmation of the truth ofthe fame Jesus being the Messiah, and of the doctrine which he taught,

See the second and third general remarks on the gospels.

"See further the fixth general remark on the Acts of the Apostles.

"Isaiah liii. 1. and chap. vi. 9.

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As for any other religion, there is none that can justly pretend to be of God. The author of the Mahometan, or Turkish religion, was a vicious perfon, and his behaviour contrary to that of a melfenger sent from God. His doctrines are absurd and ridiculous, and contrived for the gratifying of ambition and lust in himself and followers, and were confirmed by no public and uncontroulable miracles, but propagated at the first by craft and fraud, and afterwards by violence and force of arms, the impostor pretending, that a fword fell into his hands from heaven for that purpose v. The Jewish religion was founded wholly upon the expectation of a Meffiah to come; and the prophets have fo plainly limited the time of his appearance, before the dissolution of the Jewish government, the destruction of Jerusalem, and the temple, that it is past many ages ago, in what manner foever we make the computation 9.

Whereas there are some who want new miracles to convince them, it may be said, First, That God is wifer than we, and knows best what is fit for the conversion of men. And it is impious and unreasonable to demand any more for our private conviction. Secondly, If God should gratify such persons, others would also expect the same; and then the frequency of miracles would make them not convincing, because being common, they would be disregarded, or would quickly be looked upon to be the effect of natural causes only. And now, since God hath been pleased to reveal himself to us, and so fully to confirm his revelation, for any to expect

[°] Dr. Smith Epistola prima de moribus Turcarum, p 95. &c. P Prideaux's Lise of Mahomet, and his letter to a Deist, Pocock Specimen Hist. Arabum, p. 116, &c. Pan. ix. 24, &c. Hag. ii. 7. See Grotius de Verit. lib. 5. sect. 13.

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expect new revelations and new miracles to confirm them, is as unreasonable, as it would be for them to demand, that the king and parliament should afresh enact and publish the laws of the land in every reign, although they were formerly passed and ratified as they ought to be, and, as such, are now upon the records, and their authority hath been allowed ever fince they were first enacted. Nay, though some persons had such a means of conviction granted them, as they pretend would be effectual, viz. that one of their former companions should appear to them from the dead, and give them the dismal account of all that black scene of horror and torments in the next world, and of the unspeakable joys which are lost by a wicked life in this; yet, as our Saviour fays, if they believe not Moses and the prophets, (we may add, and the gospel on the evidence given thereof,) neither would they be persuaded, though one rose from the dead; as many on the apprehension of death have expressed great remorfe and resolution, which yet on their recovery had no real effect on them. They might indeed on a fudden be furprised at an apparition, and entertain some serious thoughts of a new life; but it would rarely effect a real change in their hearts and practice. They would quickly have a mind to believe the apprehension of it to proceed only from a melancholy fancy and imagination, which their vicious companions would not fail to improve. Or, if they believed in spirits, they might imagine a trick put upon them by some evil ghost or spirit, that personated their deceased friend, as taking a delight in disturbing and perplexing their minds, and filling them with vain and groundless terrors. Thus they would by degrees quiet their minds, and chearfully return to their

former course; and indeed, they would argue a great deal more rationally, than when they refist all the substantial evidence of the truth for the holy

fcriptures, and the Christian religion.

The miracles pretended to have been wrought among the Papists, or the ancient Pagans, weaken not the force of the evidence of the primitive Christian miracles. For as to the former, First, the juggling and impostures of the Popish priests have been fo notorious, that even many of their own party, of credit, refuse to vouch for them . Secondly, Most of their miracles are ridiculous and triffing, very unlike the grave and fubstantial ones which Christ and his apostles wrought; as appears by many stories of the virgin Mary, with her babe, vifiting her votaries; the sweating and motions of images; the odour of reliques, &c. Thirdly, They are brought to confirm doctrines which Christ and his apostles never taught, but the novel tenets which the church of Rome had established, and the additions they have made, different from, and even contrary to the Christian doctrine, as concerning transubstantiation, the worship of images, &c. Fourthly, Whereas Christ and his apostles wrought their miracles among the unbelieving Jews and Gentiles, these are only published among their own credulous people, who are eafily imposed upon, not wrought among those called Heretics, who fland in need of conviction. Fifthly, Popular error is a great ipring from whence miracles iffue in the church of Rome. Upon the least accident that happens to the Italians, and the least fickness or indisposition that leizeth them, as any one may observe, they make a vow to some statue of the virgin,

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See Bishop Kidder of the Messiah, part I. ch. vi. num. 2.

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virgin, or of some saint, to be delivered from it: And if they escape, they attribute their recovery or deliverance from danger, to the miraculous statues or images to whom they made their vows; and cause pictures to be drawn of what happens to them, and set up in churches s. Lastly, It is usual for some wicked beggars to counterfeit themselves cripples, blind, or struck with the passey, for sive or six years together, to make people at last believe that a miracle has been wrought upon them, attributing their recovery to some image of the virgin, or to some saint, whereby they are believed to be good men, and savoured by God, and are liberally relieved, and often maintained ever after during life.

The miracles pretended to have been wrought by Apollonius Tyaneus, and others among the ancient Heathens, are confuted by the author under cited. The wifest Pagans confess many of them to have been forged", or wrought in the night, &c. But admitting any of them were really done, it was not in confirmation of any doctrine, but on some other account; as in the case of Vespasian's curing a blind man, to render him the more venerable, in order to raise him to be emperor: For which purpole, it is no wonder that God should honour him in an extraordinary manner, being defigned to be the executioner of his displeafure against the Jews: He wanted majesty and authority, which by this means, his historians tell us, was supplied .

I Some

Frauds of Romish Papists and Monks, in a journey to Italy, An. 1690. letter 4. Parker, De Deo. sect. 26, 27. Livius apud Grot. de Verit. lib. iv. chap. 8. Suetos nius and Tacitus apud Grot. ib.

Some are offended with the method of the holy scriptures, in which there is not an exact order observed, as in some other writings, but the same doctrines and duties are repeated, and urged over again. Such ought to consider, that this is occasioned by a wife design of the Divine Providence; for, First, Ordinary readers take more notice of what they find so often mentioned: Secondly, What is obscure in one place, is more fully and

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Others want to reconcile the many flaughters mentioned in the Old Testament, with the character of a gracious and good God towards his own creatures. For instance, in the drowning so great a body of the Egyptians in the Red Sea 2; the flaughter of three thousand Israelites by some of their own people, on account of the idolatry of the Molten Calf a; the terrible destruction of the Canaanites b; the death of seventy thoufand, on the occasion of David's numbering his people c. Such should observe, First, In respect to God, that he is the Author and Giver of life, and may take it away when and how he pleases; and we must not separate his justice from his mercy. Secondly, Those who perished were destroyed for their abominable fins committed against the light of nature. Thirdy, In the case of the Canaanites, the Israelites were only the executioners of God's justice, and of his punishment of finners, when their iniquities were full; that is, were at the heighth, and the corruption was univerial, and loudly called for vengeance from a holy and just God: And though in the last instance above-mentioned, David owned his own fault, but efteemed

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esteemed the sheep his people to be guiltless; that shews he knew his own sins, but not his people's; who, for their fins too, being guilty before God, were punished on that occasion, as David was himself, in the loss of so many subjects.

As to the use of reason, in respect to the particular doctrines of the holy scriptures, it is to be confidered, that although we are not to affent to that, which, being the proper object of our reason, is a plain contradiction to it, and so against that rational faculty which God bath endued us with, to guide and direct us; as the doctrine of the Papifts, that a confecrated wafer or bread, (which we fee and feel, and tafte, to continue a wafer or bread,) is nevertheless converted into the real body of Christ, and fuch-like; yet there may be many things above our reason, and, which we cannot account for, through a want of the distinct knowledge of their nature and real properties; and yet being fatisfied that God hath revealed them, we rationally give our affent to them: So, although it is above our reason to comprehend the doctrine of the Trinity, and the refurrection, &c. yet being satisfied God hath revealed such doctrines, that he is most wife and true, and able to do all that he hath declared he will do, it is most consistent with our reason to believe them; and in this case reason is not excluded, but only kept to its proper business; for here it is the proper bufiness of reason, to find out that God hath revealed such truths, and to help us to discover the true sense of that revelation; and when that is obtained, reason hath done its office, and the revelation of God is sufficient to ground our faith upon, however difficult or unaccountable to us the nature of fuch things may be. Thus, our eyes are given us for a guide, but we may nevertheless go a wrong way, without some director,

whom our eyes may affilt us in following.

How many things are there which are the constant objects of our senses, which yet we can give but a mean account of, much less perfectly understand? Such as the motions of the heavens, the wind and feas; the light of the fun; the growth of corn and other plants; to fay nothing of the union of our fouls and bodies, or how the one is affected by the other: All which fo far exceed our comprehension, that if we did not daily see and experience them, they would feem as wonderful as the refurrection, or any other mystery in religion. Nor can it be otherwise, since the reason and apprehension of man is finite and limited, and can proceed only by analogy, or the proportion which one part of the creation bears to another, but cannot reach the divine nature, which is incomprehensible; and undoubtedly, had some the knowledge of this world we live in, only from a book, they would conclude, that most of the things that are in it were as incomprehensible, impossible, and therefore incredible, as they fancy any thing to be in the Christian doctrine.

If it still be objected, that by the instances last mentioned, it appears indeed, that we believe many things to have a being, though we cannot comprehend how they have it; yet the reason of such belief is, because we perceive by our senses, (of hearing, seeing, and feeling,) that such things are: But it cannot be said so of some Christian doctrines; as of the Trinity, the resurrection, the union of the divine and human nature in Christ, &c. In answer to this, it is also true, that we believe what we cannot comprehend ourselves, or distinctly explain to others, thought it has no manner of

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relation to our fenses. For example, an eternal duration, which we cannot conceive without supposing a fuccession of time, and that will at last carry our thoughts to some first moment, from which those that follow are derived; which, as supposing a beginning of time, is a contradiction to eternity; and yet, without an eternal duration, or some being from eternity, how could any thing ever have a being or motion at all, fince nothing could ever produce itself, for then it would act before it is? And how could any thing exist, or have a being, without a cause? And yet we believe God to be felf-existent, or to have a being from himself; so that there is something believed which we cannot conceive, and has no relation to our fenses.

And if it be replied, that although we cannot comprehend particularly, how there could be an infinite eternal duration or being, or first mover; yet we believe it because our reason tells us, it must be fo in general, otherwise, there could be no being at all: Then we may as well believe the truth of any particular revealed mystery of religion contained in the holy scriptures, tho' it be neither the object of our fenses, nor can we otherwise comprehend it, if we have good reason to believe the truth and divine authority of the holy scriptures in general, which contain such a doctrine, and that leads us to examine the proof thereof, and be determined thereby, notwithstanding our reason fails in the explication of fuch particular doctrine. In the fame manner one may argue from the confiltency of God's fore-knowledge of future events, which is manifest by the prophecies, with the liberty of human actions. And therefore, all those should weigh this matter well, who believe an infinite and incomprehenfible

prehensible being, and yet reject any other doctrine, which relates to an infinite being, because it is in-

comprehensible.

Those who pretend that the different opinions of the professors of Christianity, and the schisms and herefies are objections against it, may as well affirm, (fince, through the weakness of human understanding and prejudice, disputes arise in all arts,) that because so many lawyers differ in opinion about the fense of some laws, therefore there is no law which we can rely on. The disputes about the nature of a thing is no argument against the truth and being of the thing disputed; nay, the very disputes and different opinions being foretold by Christ and his apostles, are the greater confirmation of the Christian religion. The same may be faid concerning the ill lives of too many Christians, whether of the clergy or laity; fince it was foretold the time would come, when fome who had a form of godliness, should deny the power thereof d. That being fo, is rather a proof of the truth of the gospel which foretold it, as it is of the general corruption of human nature, and the prevalency of some men's lusts and passions over their reason. Nor can it argue, either that fuch persons do not believe what they profess to teach, any more than that a physician believes nothing of medicine, because he does not often practife himself as he prescribes; or that a man is not still a man, though he has the plague upon him.

To those who complain of the Christian religion's thwarting the natural inclinations of men, which may reasonably be supposed to be from God, and pretend that we seem to be born under one law,

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Luke xii, 51, 52, 53. 1 Tim. vi. 5. d 2 Tim. iii. 5.

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First, " God hath such love for men, that if " we be not wanting to ourselves, and are fin-" cere, he will afford his affiltance in propor-"tion to our need. Secondly, God did not deif fign to create man in the full possession of " happiness at first, but to train him up to it by " the trial of his obedience; but there would "be no trial of our obedience, without some "difficulty in our duty, either by reason of or powerful temptations from without, or of cross " and perverse inclinations from within. Third-" ly, That God hath provided an universal re-" medy for the degeneracy and weakness of human nature. The grace of God hath abound-"ed to all men by Jesus Christ, to enable them to master and subdue all the bad inclinations of nature: As he commands us to examine, fo " he affords us fufficient aids of his grace by " Jesus Christ for our recovery, at least, so far as " he will accept of. "Others object, that the laws of the Christian

'religion intrench too much upon the pleafures and iliberties of human nature. But, such do not consider, First, That the Christian religion does 'not hinder the reasonable, just, and proper satis-"faction of any of our natural appetites and ' passions, but the undue and irregular manner of gratifying them; and every inordinate appetite or affection is a punishment to itself; as in-' temperance, debauchery, revenge, &c. For, as fenfual excess goes beyond the limits of nature, so it begets bodily pain and diseases: As it transgresseth the rules of reason and religion, it breeds guilt and remorfe in the mind. Se-' condly, As for the restraint of our liberty, the

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"contrary is most evidently true, that sin and evil
are the greatest slavery; for he is a slave who is
not at liberty to follow his own judgment, and
to do those things he is inwardly convinced are
best for him to do, but is subject to the unreafonable commands, the tyrannical power, and
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fervice of God, and obedience to his laws is
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SECTION VI.

Since the Church of Rome forbids the common People to read the Holy Scriptures, we may inquire, what Reason there is nevertheless, that they should read and understand them.

In Answer to which it may be considered,

First, THE scriptures themselves were at first, by the inspiration and providence of God, published in a language which was understood by all those who were concerned; as the Old Testament, which was manifested to the Jews, was written in Hebrew, and part of it in Chaldee, their proper language; and the New Testament was written in Greek, because at the time of publishing it, the Greek language was universally understood; which is a plain indication, that God intended his holy word should be read and understood, by all the members of his church.

See more at large in Archbishop Tilliotson's works, fol vol. II. ferm. X.

Secondly, What belongs to holy living, (in respect to God, our neighbour, and ourselves,) and what we are to believe in order to salvation, is plainly enough set down in holy scripture; and for the more obscure and difficult passages, we may repair to the ministers for instruction; or those places may not be of much concern to private persons of ordinary capacities.

Thirdly, The people of the Jews were commanded to read the Old Testament; and in many respects we are as much concerned as they, and the New Testament is no more difficult to us, than the Old was to them.

Fourthly, The apostle St. Paul gave orders that his epiftle should be read to all the holy brethern, that is, to all the members of the Christian church 8. And, though many have abused and wrested the holy scriptures, (as St. Peter complained in his days) h, yet the apostle did not therefore forbid them to be read, no more than cloaths and food, and strong liquors are forbidden, though many do abuse them. The apostle, on the contrary, ordered the whole church of the Colossians to be careful, that the word of God might dwell among them richly. And the ancient doctors of the church were wont to call on the people, not excepting "the meanest and most unlearned, to provide themselves with Bibles, and to read and meditate in them, in their private houses, because they contain the physic of their souls, and the rules of Christian behaviour, in all conditions here on k earth." And they fay, that a Christian's living here in the world without being Vol. I. acquainted K

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Deut. vi. 6. 8 1 Theff. v. 27. 6 2 Pet. iii. 16. Coloff. iii. 16. 2 Gerhardi Exigesis de Script. Sacr. c. 23. Du Pin on the Canon of Script. book i. ch. 9. seet 2, 3.

acquainted with the holy fcriptures, especially of the New Testament, is like a foldier going to war without bis armour 1. And yet they well knew, there are many passages therein not easy to be understood, and that many had perverted the same to their own destruction, upon which pretence the church of Rome now forbids to the common people the ule of the Bible; yet from the beginning it was not fo, but all were allowed, nay, injoined to have Bibles, and to be well acquainted with them; infomuch, that in the time of the Diocletian persecution, (three hundred and three years after the birth of Christ,) it was looked on as a renouncing Christ and his religion, to be a Traditor "; that is, for Christians to deliver their Bibles to the Heathen officers, who were fent to burn them: Which plain matter of fact is a most convincing argument for the general reading of the holy scriptures in the primitive times. And if it be objected, that many herefies have forung up by a wrong interpretation of scripture, we answer, those mistakes were for want of a thorough acquaintance with the holy fcriptures, and because they were not often read and compared together: Besides, the heresies for the most part were coined by doctors, and learned men, not ordinary lay-persons. Lastly, The goodnels of God permits us not to question, but that the way to eternal life shall be manifested to those who feek it in his holy word, with all fincerity, without any worldly defigns, and with hearty prayers for his aid. Thus much for the obligations which all forts of persons lie under to be conversant in the holy scriptures.

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¹ Ibid. ^m Augustinus de Baptismo, lib. vii. chap. ². Traditio Codicum facta est, unde cœperunt appellari Traditores. Vide et Martyrologium Romanum. Januar. ².

SECTION VII.

Next we are to observe what hinders many from profiting by this boly Book, and how it ought to be read.

COME read only to fatisfy their curiofity, in respect to the stories, or else perplex themselves with the mysterious and dark prophecies of Daniel and the Revelation, and neglect the other plain and most useful parts of the holy scriptures, which tend most to edification. Others take a piece of a chapter or a verse by itself, never considering the scope and coherence of such words. ther fort have entertained a particular opinion, which they have before-hand resolved to maintain, and bring it with them as a clue, by which to unfold the scripture. But we should read and meditate in this holy book, not so much to latisfy our curiofity in knowing the feveral histories, as to observe in them the providence of God, his power and goodness, and care for his church; the pious examples of holy persons, the examples of vengeance against such sins, or the instances of bleffings on the performance of fuch duties, &c. And, let the unlearned and weak be most conversant in the plainest and most edifying books of holy scripture: Neither let us read carelesly, and run away with a verse or two, but compare and consider the end and chief design of the Holy Ghost. Lastly, We should not bring our opinions as the clue by which to unfold scripture, but to be tried and regulated by it; and, above all views, read chiefly to be wife unto falvation; for the scriptures are not K 2

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only the oracles of God, to which we should refort for wisdom and saving knowledge, but also a rule and guide of life, which we should have a recourse to, that we may thereby grow the better Christians, more holy and truly religious. In short, the scripture should be read with the like spirit with which it was written a, with a disposition to know and embrace the truth, for promoting the glory of God, a religious conversation, and eternal happiness. To this purpose let us lay up in our hearts what we read, that it may be useful on several occasions; as when we read of the power and justice of God, his threatenings against sin, and of his being present in all places, &c. Such pasfages we may treasure up in our hearts, to make us fear and tremble to offend him by prefumptuous fins. When we read the exhortations and encouragements to piety and virtue, we should then examine if our behaviour is fuitable, and endeavour it may be so for the future. When we read of his goodness and mercy to be over all his works, his gracious promifes of mercy and forgiveness, and that he so loved us as to fend his Son to die for us, &c. this may cherish our hopes of pardon on our true repentance. When we read that he is a father to his fervants, and will make all things work together for good to them, and that Christ Jesus, his beloved Son, endured the cross, &c. This will be of great comfort to us in the day of affliction and trouble. Thus we should read the holy scripture, remembering always, that it is God and his Son Jesus Christ, who speaks unto us from heaven; and that by this very word, according as we have here improved in knowledge and

Omnis Scriptura sacra eo spiritu debet legi, quo scripta est. Kempis, lib. i. chap. 3.

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and religious behaviour, we shall be all judged at the last day. This end of reading the scriptures is excellently expressed by our church, in her Homily, concerning the exhortation to the knowledge and reading of the holy scriptures, part I. "In " reading of God's word, he most profiteth, not " always that is most ready in turning of the book, "but he that is most turned into it, that is, most "inspired with the Holy Ghost, most in his heart " and life altered and changed into the thing "which he readeth. He that is daily less and less " proud, less wrathful, less covetous, and less de-" firous of worldly and vain pleasures. He that "daily, forfaking his old and vicious life, in-" creafeth in virtue more and more." O! let us adore and bless God, who hath revealed to us the word of life and falvation, and be careful fo to read and meditate in the fame, praying for the affistance of his holy spirit, that our understandings may be enlightened, our faith confirmed, our hope cherished, our lives reformed, and our fouls laved in the day of the Lord Jesus. Amen.

SECTION VIII.

The Titles and Divisions of the Holy Bible, and the Books which make up the Canon of the Holy Scripture.

THIS book is called the Bible, that is, the book, for the Bible is the same a with book; as much as to say the book of books, or the chiefest book 4

Biblia plur. a Biblos.

book; and the Holy Bible, because inspired by God, and contains holy matters, and instructs in holinefs. Again, it is called the scriptures, which fignifies the writings, because it contains the chiefelt of all writings; and the word of God, as proceeding from him, and taught by his holy spirit; and lastly, the Old and New Testament, which word Testament b not only fignifies one's last will, (as it may in this case c, Christ having made his church the beir of falvation,) but is taken fometimes for a law; and then it means the old law given by Moses, and the new law given by Christ: Sometimes, and usually, for a covenant, and fo it fignifies the old covenant God made with the Jews, to be their God, on condition of observing his law, and the new covenant he makes with us Christians, a covenant of grace and falvation through Jesus Christ, on condition of faith and obedience. It also fignifies the fign of this new covenant d. This cup is the New Testament in my blood, or the fymbol, fign, or token of that blood, in which the new covenant was established, and so figuratively imports the Testament, or covenant itself.

The whole Bible is divided into the Old and New Testament: The Old contains the state of the church of God among the Jews; the New containing the doctrine and privilege of the Christian church over all the world. We Christians are concerned with the Old Testament, not only by reason of the examples, judgments, mercies, promises, threatenings, and commands of God there-

b Diatheke. Casaubon exerc. 16. anni 34. Num. 35. Da Pin. Hist. of the Canon, vol. I ch. i. sect. 1. E Heb. in 16. Luke xxii. 20. in me and f and S

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in mentioned; but chiefly in respect to the types and figures, and prophecies concerning the Messiah and Saviour.

Again, the Old Testament was divided by the Jewish rabbies (or doctors) into three parts of the law, the prophets, and the hagiographa, (or holy writings.) Our Lord, no doubt, alluded to this division of the law, and in the prophets, and in the psalms, (or holy writings, of which the psalms are a chief part,) concerning me, and thereby confirmed the Jewish canon, or catalogue of books of the Old Testament.

First, The law, containing the five books of Moses, which the Greeks afterwards called the Pentateuch, which word signifies the five-fold volume, because it contains five books, viz. Genesis, Exodus, Leviticus, Numbers, Deuteronomy.

Secondly, The Prophets: These they reckoned eight, in this order; Joshua, Judges, Samuel, Kings, Jeremiah, Ezekiel, Isaiah, and the twelve lesser prophets, accounted as one book, viz. Hosea, Joel, Amos, and the rest, to the end of Malachi. So that although the books of Joshua, Judges, Samuel, Kings, are properly historical, yet they were accounted in the class of the prophetical, as being written by men who were prophets, describing things already past, as others foretold things to come.

Thirdly, Hagiographa, (or holy writings,) in the order following, Ruth, Pfalms, Job, Proverbs, Ecclefiastes, Canticles, Lamentations, Daniel, Esther, Ezra, (to which last Nehemiah was annexed) and Chronicles 5. So that although David

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e Hottinger. Thesaurus, lib. ii. ch. 1. sect. 1. compared with Lightsoot, Horze in Luc. xxiv. 44. Luke xxiv. 44.

vid and Daniel were prophets, and foretold things to come, yet they were not reckoned in the class of the prophets, because they did not live as those prophets did, David being a king, and Daniel a courtier. This last part of the holy writings, were accounted divinely inspired, and therefore the Jews call them holy; but they are by them distinguished from the other books or prophets h, because the writers of them had no public mission, or office of prophets; and they conceive them dictated not by dreams, visions, a voice, or otherwise, as were the oracles of the prophets, but more immediately revealed to the minds of the authors: Neither were they read publicly in their synagogues, as the law and the prophets were: Hence, as some think, the expression, This is the law and the prophets . So, they have Moses and the prophets. Again, If they hear not Moses and the prophets k.

Another reason is suggested 1, why the Jews still exclude the prophet Daniel from being read in their fynagogues, viz. because he so clearly defines the time of the coming and death of the Messiah, before the destruction of the city and fanctuary, or temple "; and they had rather this prophet be not fo publicly read, than that the reading of him should at any time encourage some in, and bring others over to the belief of the per-

fon and doctrine of Jesus Christ.

Josephus mentions another, and possibly a more ancient division of the Old Testament a, although

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b Bishop Cosin on the Canon of Script. ch. 2. Hottinger. ibid. lib. II. ch. i. sect. 3. Matt. vii. 12. Luke xvi. 31. Acts xxiv. 14. and xxvi. 22. Hottinger. ibid. p. 510. Ch. ix. Contra Apion. lib. i. non longo ab initio. compare Grot. in Luc. xxiv. 44.

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not altogether unlike the former; and because he lived foon after Christ's time, probably that divifion obtained then. He reckons two and twenty books in the whole; of which he fays, five of Moses contain laws, and treat of the creation of the world, and the generation of mankind, and so to the death of Moses; by which it is plain he means the Pentateuch, containing Genefis, Exodus, Leviticus, Numbers, and Deuteronomy. Next he mentions the prophets, from the death of Moses to the reign of Artaxerxes, comprehending thirteen books, viz. all the historical, reckoned in the class of prophetical, (for the reason above mentioned,) as Joshua, Judges, &c. to the end of Nehemiah, including also Esther and Job; and also the prophetical books, strictly so called, as Isaiah, Jeremiah, &c. to the end of Malachi: But he doth not mention how he reckoned them, nor how many were accounted one book: And lastly, he places the other four books, containing holy hymns and moral precepts, by which, doubtless, he means the Psalms, Proverbs, Ecclefiastes and Canticles. By the law and the prophets a, Christ might intend the two first classes, which Josephus mentions. Sometimes the law, among the Jews, comprehended the whole scripture of the Old Testament: Thus of they heard out of the law, that Christ abideth for ever; which they might gather from Dan. vii. 14. or Plal. lxxxix. 35, 36. or Pfal. cx. 4. but not from the law strictly so called: And Christ quoting Pfal. xxxv. 19. They hate me without a cause, says, it was written in their law p; and by the plalms, (as quoted by Christ a, might be meant the whole VOL. I. volume

Luke xxiv. 44. O John xii. 34. P John xv. 25.

volume of the holy writings, wherein the Psalms carried the name of all the four, (either because first placed, or as esteemed most for the prophecies of the Messiah,) viz. Psalms, Proverbs, Ecclesiastes, and Canticles '.

The modern division of the Old Testament is into four parts: First, The Pentateuch, or sive books of Moses, as Genesis, Exodus, Leviticus, Numbers, Deuteronomy. Secondly, The historical, books as Joshua, Judges, &c. to the end of Esther. Thirdly, The five poetical books, viz. Job, Psalms, Proverbs, Ecclesiastes, and Canticles. Fourthly, The prophets, Isaiah, Jeremiah, &c. to the end of Malachi.

The other books are called Apocrypha, which word fignifies hidden writings. It is supposed they were so called, because their original is obscure, and authority questionable; but a person learned in the Jewish authors gives another account which scems probable: He observes, that the Jews termed these books that were not canonical (or not of divine authority) Ganuzim (which the Greeks rightly interpret apocrypha, or hidden;) because, to prevent an occasion of error in any that should read them, they were wont to keep them for a private use, or hide or bury them in the earth; whence their reckoning them in the number of such as were not divinely inspired, was expressed by their being apocrypha, or hidden.

These books contain the latter history of the Jews, and many good exhortations and rules of manners; but are not of divine authority, because

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Lightfoot Hor. in Luc. xxiv. 44. See what is faid of the Hebrew poetry on the book of Pfalms. Junius & Tremellius fecundum veteres Christianos. Hottinger, Thesaurus, Lib. II. ch. 2. sect. 1.

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t is faid unius & er, Thenot written originally in the holy language, or Hebrew, by prophets or inspired persons, but after the time of Artaxerxes Longimanus and Ezra, when the spirit of prophecy ceased in the Jewish church; or, as Josephus expresses it, "For want of the successional line and descent of the prophets, to make them still more authentic and sacred "." Neither were they inserted into the Canon of Holy Scripture by Ezra *.

There were more books once among the Jews than those hitherto mentioned, which related to their religion and government, and which are cited Num. xxi. 14. Josh. x. 13. 1 Kings xi. 41. and elsewhere. But then, those which are preserved, are sufficient for the use of the church, otherwise the Divine Providence would not have suffered the rest to be lost. Nor is the Canon of the Old Testament desicient on that account, because Christ and his apostles acquiesced therein as presect, and as being entirely what was constituted by Ezra as a prophet, and the rest of the great council in his time.

The New Testament is divided into three parts, First, The hely gospel, containing the doctrine, life, and death of Christ, &c. Secondly, The history of the first preaching of the gospel, and planting of the Christian church, in the Acts of the Apostles. Thirdly, The writings of St. Paul, and some other apostles; as the Epistle to the Romans, Corinthians, and the rest to the end of the Revelation. The books of the Old and New Testament above-mentioned, (except the Apocrypha)

W Josephus. ibid and Hottinger. ibid. a. p. 523. * Ibid. Hottinger. Thesaur. lib. II. ch. ii. sect. 2. p. 439. As for the pretences of the Romish church, in defence of their new Trentine Canon, see Bishop Cosin's Can. ch. i. 2, iii. 42

called canonical, from a Greek word fignifying a rule or limit measured out, as being a catalogue or list of such books as contain the rule or measure of faith.

As for the devisions of the Bible by chapters and verses, we may note, in the first place, that the Jews were wont to divide the books of the law and the prophets, (which were read publicly in their fynagogues,) into fo many parts or fections called paraschal; and those again were subdivided into leffer ones, called fedarim, for the convenient reading them in their fynagogues on the fabbath-days 2: And these sections somewhat resemble our chapters, epiftles, and gospels. Some of the ancient Christians had general titles, or cheif heads, to point out the contents of fuch a portion of holy fcripture a, the like as in our Bibles are noted with a paragraph or note of division, thus ¶. But the divisions by chapters, such as we have now, except the Pfalms b, was an invention of one Hugo, a cardinal, (who flourished about the year 1240,) for the ready finding the words and phrases in the scripture of the vulgar Latin Bible, by a concordance which he had composed. About the year 1430, a Jewish Rabbi, Nathan, imitated that divifion by chapters in the Hebrew Bible, (for which he contrived a concordance) and improved it, by Tubdividing the chapters of the Old Testament into verses: Which example was followed by Christians in the Latin Bibles of the Old Testament. Afterwards Robert Stephens, or Stephanus, a famous printer at Paris in France, and learned in the Greek

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² Hottinger. Thesaur. lib. I. chap. ii. sect. 5. Num. 1. 2 Stichometriai Dr. Mills's Prolegom. p. 100. b Ada 2111. 33.

Greek language, when he had composed a concordance for the Greek Testament, about the year 1546, taking a hint from the forementioned division of the chapters into verses of the Old Testament, made a like division of the chapters of the New Testament into verses also c: Which division by chapters and verses both of the Old and New Testament still continues.

SECTION IX.

BEFORE we enter upon the particular books of the holy scripture, the following general rules may be observed for the interpretation thereof, viz.

First general rule. The holy scripture speaks with the tongue of the sons of men, as the ancient Jews expressed it a, that is, in condescension to the common usage and apprehensions of men, even of the vulgar as well as the most learned b, making use of popular expressions, and forms of speech: For when God would vouchsafe to reveal himself to men, he must be supposed to comply with their language and manner of speaking.

r. Thus, according to the fentiments and expressions among men, God is said to repent that he had made man, and it grieved him at his heart c. Not that God hath an heart or body, or can repent or grieve, as we do, for want of a foresight

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cas, apud Dr. Prideaux's Old and New Testament connected, part I. book 5. compare Hottinger. Thesaurus, lib. I. ch. ii. sect. 5. p. 223. Secundum linguam filiorum hominum, Maimon. Mor. Nevoch. part I. chap. 26. Origen. contra Celsum ad initium.

of events, and the disappointments consequent thereon; but because, when men repent of an action, they would undo it; so when God resolved to destroy so many of mankind whom he had created, he is faid to repent, or to grieve that he had made them d. So Christ is said to marvel at the Centurion's answer, because he seemed as one that doth fo: And God is faid to lead the Ifraelites forty years in the wilderness, that he might prove, and know them; because we often know things or perfons upon making trial. For want of observing this rule, many passages of scripture, which feem to represent God like unto man, have occafioned a gross and dangerous mistake, which ordinary readers have fometimes fallen into: Because they find human passions, and the parts of a human body ascribed to God, they have been apt to imagine him like an old king fitting on his throne; whereas his glorious Majesty is infinite and incomprehenfible: And those passages in holy scripture, which feem to represent God like unto men, are gracious condescensions to our frail capacities and understandings. For example, because we cannot apprehend how any one should see and hear, without eyes and ears, therefore it is faid, the eyes of the Lord are over the righteous, and his ears are open to their cry; not that he hath eyes, or a body, who is an infinite glorious spirit, and hath given us the faculties of fight and hearing; and therefore cannot but discern and know all things himself. But this is said in condescension to us, who should not otherwise comprehend God's knowledge and observation of mortal men. So that expression, the Lord's band is not shortened that it cannot

Mat. viii. 10. Deut. viii. 2.

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cannot fave, nor his ear heavy that it cannot hear, doth not mean that he hath hands or ears, but that he fully apprehends and understands all our wants, and is ready to held us. In the same manner David prays f, Lord lift thou up the light of thy face or countenance upon us, that is, be favourable to us. So God is said to be angry, and to have fury, &c. to make us apprehend how much he hates sin,

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2. Again, human authors very often use figuraive expressions, which are not understood as the words strictly found, but according to custom, and he common phrase and apprehensions of minkind. And in respect to this, we are often to interpret the holy scriptures; for example 8, The pastures are cloathed with flocks, that is, filled with them, ind the vallies shout for joy; they also sing h, are ery fruitful, and make the owners rejoice . The rock of falvation, that is, the strength, or ure falvation. Christ commands k to pluck out ur right eye, or cut off our right hand, if they offend us, or prove the occasion of sin; signifyng thereby, that we should quit all occasion of lust, ather denying ourselves the use of our eyes or ands, when they would enfnare us in fin. He also rders the apostles to preach upon the house-tops viz. openly and publicly. The apostles are alled the light of the world m, that is, to enlighen men's minds by their instructions and examples. Pur life is a vapour, because frail and suddenvanishing. Christ says, I am the door, beause by him we become members of the church

irg. Deut. xxxii. 15. Matt. xviii. Matt. x. Matt. v. John x. 9.

of God. So I am the good shepherd P, who foil ritually governs and feeds his church and people, with his holy spirit, and holy doctrine unto eternal life 4. Let us build a tower; whose top may reach unto the heaven, or very high. So' the cities are walled up to heaven. So, on the contrary , Thou Capernaum, which are exalted up to heaven, shalt be brought down to bell, reduced to a very low state . Let the dead, those who are unconcerned and dead to the things of God and of heaven, bury their dead ". The maid is not dead but fleepeth, that is, not so dead, but that she shall be raised to life, as out of a sleep. Christ is the head of the church, or the chief thereof, to support and govern it by his holy word and spirit; and true Christians make up that one body, as being united to the head, and governed thereby v. God is faid to crown the year with his goodness w, because he adorns and bleffes the land with plenty at the proper feafons of the year. Christians are crucified to the world *, because the honours, riches, or pleasures of it are become lifeless and untempting to them. God is faid to break the whole staff of bread, foralmuch as bread supports a man, as a staff does one that is infirm. The devil is called the god of this world z, the ruler of the darkness of this world, and the prince of the power of the air, as having a fort of dominion over those in the world who yield themselves to his temptations, and thereby become subjects to him.

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We may add to these figurative expressions, the method among the ancients in the eastern countries, of conveying their notions to their disciples by allegories and types, whereby one thing was expressed and represented, and another alluded to or implied: This was a very common way among the Egyptians, Perfians, and Indians, as well as the Jews, as appears by their monuments a: And therefore, we are not to wonder that the same is used in the holy scriptures, by those writers who

lived in the eastern parts of the world.

3. As there are several idioms or proprieties of speech in all languages, so there are in the Hebrew language b, wherein the Old Testament was mostly written, which are different in found from our own. These are often noted in the margin of our Bibles, and fometimes imitated in the New Testament also; forasmuch as the writers thereof were of Jewish extraction, and the first Christians were so too, for whose sake the books therein contained were at first written. So that we are not to wonder, that we find a great many proprieties and forms of speech, that peculiarly belong to the Hebrew language of the Old Testament, to be used in the New, although it was written in the Greek tongue. Thus much being observed, divers palfages of the holy scriptures will be easier understood, as in the following instances.

4. Where there are more of the same kind, what is meant only of one ', is sometimes spoken of all; as when the particular is included in the general a. VOL. I. The

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Mede Commentat. Apocalypt. pars I. in Appendice ad finem figilli 6. fic Maimon Mor. Nevoch. pars III. ch. 43. illa docendi ratio, illis temporibus, admodum fuit trita & ufib Of this a large account is given by Glassius, in his Philolog. Sacra. Enallage numeric

is, one of the mountains. Or when it was known what was meant. God overthrew the cities, that city in which Lot dwelt. When his disciples saw it, they had indignation, it was one of them, viz. Judas Again, Lest that come upon you, which is spoken by the prophets, that is, Habakkuk. The apostle says of the prophets and faithful of old, who stopped the mouths of lions, which is only recorded of Daniel. Or lastly, Because it signified little to name the particular in such place. The thieves cast the same in his teeth, that is, one of them m.

5. When the Jews would fet forth the greatness, or excellency of any thing, they would fay it is divine, or of God. So a thou art a mighty Prince, in the Hebrew, a Prince of God. And a great mountains, Hebrew, the mountains of God. This propriety is sometimes preserved in our translation, as, a The river of God is a river full of water, and greatly enriching. The garden of the Lord, that is, well watered and fruitful. Moses was exceeding fair, in the Greek, fair to God.

6. The superlative, or highest degree, is in Hebrew expressed by a repetition of a word; as what is translated most desolate, is in the Hebrew desolation and desolation. Exceeding deep, Hebrew, deep deep. To all generations, Hebrew

d Gen. viii. 4. Co we fay, fuch corn grows on the hills. f Gen. xix. 29. 8 Mat. xxvi. 8. h John xii. 4. l Acts xiii. 40. k Chap. i. 5. and Heb. xi. 33. l Mat. xxvii. 44. m Luke xxiii. 39. n Gen. xxiii. 6. Pfal. xxvii. 6. p 1 Sam. xiv. 15. Jonah iii. 3, &c. q Pfal. lxv. 9. Gen. xiii. 10. f Acts vii. 20. Ezek. xxxiii. 28. Eccl. vii. 24. u Pfal. lxxix. 13.

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brew, to generation and generation. WAnd for our translation, is thine heart right? Jehonadab answered, it is, Hebrew, it is and it is, that is, exceedingly right. Most holy, Hebrew, holy of holies, Hence we read, a servant of servants, that is, the meanest of servants. So God of gods, for the supreme God. In like manner, heaven of heavens, the highest heaven. Vanity of vanities, for the most vain. Song of songs, for the most excellent song. In the same manner, the particle among is sometimes used, as brutish among the people, that is, most brutish. Fair among women, the fairest d. Blessed art thou among women, most blessed.

7. There are some particular words in the Hebrew language, which have a particular signification; for example, shalom or peace; as what we read, is he well, or safe? Is in the Hebrew, is there peace to him? Instrumental Instru

^{*} So 1 Sam. ii. 3. Micah ii. 4.

* 2 Kings x. 15.

* Exod. xxvi. 33.

* Gen. ix. 25.

* Deut. x. 17.

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* Jer. xlix. 15.

* Luke i. 28.

* Gen. xxix. 6.

* Gen. xxxvii. 14, and xliii. 7. 2 Sam. xviii. 28, 29. Esth. ii. 11. Zach.

* Viii. 12, &c.

* Judg. xviii. 15.

* I Sam. x. 4.

* Numb. vi.

* Numb. xxv. 12.

family prosperous. ^a The mountains shall bring peace, that is, plenty and happiness ^a. And thus we understand ^p, when ye come into an house salute it, that is, wish it peace or happiness; for it follows, and if the house be not worthy, let your peace, or good wish, return to you, they shall receive no advantage from it ^a.

8. The word man, in Hebrew, is fometimes used to signify as follows. What is translated eloquent, is in Hebrew, a man of words. A bloody man, Hebrew, a man of blood to This propriety is often retained, as a man of war, for warlike or stout; and a man of Belial, or of wickedness, for wicked and injurious. A man of

forrows, for forrowful w.

9. The words fons, daughters, children, and virgins, have also in the Hebrew language a peculiar signification; as sometimes by redounding, or signifying only what follows them: Thus what is translated , O ye mighty, is in Hebrew, sons of the mighty. Hence the daughter of my people, signifies only my people. And the children of strangers, is no more than strangers. And the children of strangers, is no more than strangers. And the children of the people of Ammon, means the Ammonites, or the people of Ammon. And the virgin daughter of my people, this is, my people. The virgin daughter of Zion, and O virgin daughter of Babylon, for those cities of Zion and Babylon. If

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P Matt. x. 12, 13.

Q See also
Luke xix. 42. Ephes. vi. 23, &c. (See the appendix, numb.

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Exod. iv. 10.

Z Sam. xvi. 7.

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Job xxii. 8.

I Sam. xvi. 18.

Y Isaiah liii. 34.

W So Jer. xv. 10, &c.

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the name of any quality, &c. be added, it fignifies a person endued therewith . Strong men, Hebrew, sons of strength. So ! Hebrew, a son of valour, for valiant. Hence s children of Belial, (or wickedness) for wicked. Children of the world, for worldly men; and children of light, that is, enlightened. Children of disobedience, for disputchances obedient persons.

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If a reward or punishment follows either of these words, then it signifies worthy of, or designed for it; as k what we read, He shall surely die, is in the Hebrew, He is the son of death. And those that are appointed to die, in Hebrew, the children of death. Hence the son of peace, that is, worthy to partake of the true peace, which the apostles preached so also the children of wrath, that is, liable to wrath and destruction. The son of perdition, that is, Judas given up to perdition. The children of the promise, those to whom the promise was made.

When the name of that which possesses or holds any thing follows either of those words, then it fignifies what is so possessed or held: Thus, what is translated the arrows of his quiver, is in the Hebrew, the sons of his quiver. And the towns that were subject or belonged to any city, are in Hebrew, called daughters, as Ekron with her towns, Hebrew, daughters; Ashdod with her towns, Hebrew, daughters. And the people of the east, in Hebrew, children of the east. So

Gen xxix. 1.

The fons of the army, for foldiers. if the name of a place or people be added in our translation, then it fignifies the inhabitants of that place, or those who belonged to, or came from it: Thus ' the children of Zion, fignify the inhabitants of Jerusalem, which was built partly on mount Zion. Thus also in the prophets, as before observed, The daughters of Babylon, the daughters of Jerusalem, the daughters of Tyre, fignify the persons who inhabited those places. "The children of the captivity, for those who were captives. * The children of the kingdom, that is, who belonged to the church or kingdom of God. The children of the bride-chamber, means the friends of the bridegroom, who were converfant and feasted with him.

10. The foul being the principal part of man, it fignifies, in the Hebrew, a person, or man himself: Thus 2 give me the persons, is in Hebrew, give me the fouls; and 2 Esau took his wives, and all the persons of his house, in Hebrew, all the souls. 4 He was laid in iron, Hebrew, his foul came into iron 2. This propriety is retained where it is said, 4 And Abraham took Sarah his wise, and the souls that they had gotten: So sixteen souls, that is, sons and persons: And in the prophets, 5 thus might we procure great evils against our souls, or against ourselves. And in the New Testament, 8 we were in all two hundred threescore and sixteen souls, or persons. 4 Where-

iv. 1. Y Mat. viii. 12. Mat. ix. 15. Gen. xiv. 21. Chap. xxxvi. 6. Pfalm cv. 18.

So Efther ix. 31. and elsewhere very often. Gen. xii. 5. Chap. xlvi. 18.

Acts xxvii. 37. Pet. iii. 20.

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> 1 Pr 13. v. 30. lxxxiv.

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in few, that is, eight fouls, or persons, were saved. Thus the heart of man, being supposed the seat of wisdom, courage, Joy, sorrow, &c. denotes those qualities and affections themselves. Whoso committeth adultery, lacketh understanding, Hebrew, lacketh an heart. Hence 'Jacob's heart sainted. A merry heart maketh a chearful countenance; but by sorrow of the heart the spirit is broken.

Also the face, and bead, and band, are often put in the Hebrew for a person himself; as " see I have accepted thee, is in Hebrew, I have accepted thy face. So " what we read, the Lord accepted Job, is in Hebrew, accepted the face of Job. o To every man a damfel, Hebrew, to the head of every man. P The Lord hath cried by the prophets, Hebrew, by the hands of the prophets. This propriety is often retained elsewhere. So q Thou shalt honour the face of the old man, means, thou shalt honour the old man. I Look upon the face of thine anointed, or have regard to thine anointed. I fend my meffenger before thy face, or before thee. Bleffings are upon the head of the just, or upon the just. " Foy upon their heads, upon them. Your blood be upon your own heads, upon yourselves. " The kingdom was established in the hand of Solomon, that is, in Solomon. * Send by the hand of him, that is, by him.

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Job. xlii. 9.

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lxxxiv. 9.

Matt. xi. 10.

Prov. x. 6.

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Xxxv. 10.

Acts xviii. 6.

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fight, often denotes the inward mind or Judgment, of fight, often denotes the inward mind or Judgment, of it feem hard (or displeasing) unto thee, Hebrew, in thine eyes. Hence when thou wast little in thine own fight, or esteem. We have the bread of him that hath an evil eye, is of an envious, covetous, and grudging mind. We have evil? or art thou envious and discontented, because I am good? Out of the heart proceed thests, covetousness, an evil eye, envy, or discontent at others enjoyments.

of a man's exercifing his strength, is put for help and power, or strength itself. duntil I have shewed my strength, in Hebrew, thine arm: And the greatness of thy power, Hebrew, of thine arm. I The mighty man, Hebrew, man of the arm. Hence I will cut off thine arm, and the arm of thy father's house; that is, the whole strength and power of thyself and family. The high arm, or greatest strength, is broken. Break

thou the arm, or power, of the wicked.

13. To be fet on high, fignifies to be made fase and secure: Thus k the Lord will be a refuge to the oppressed, in Hebrew, an high place. So desend me, Hebrew, set me on high. Hence in our translation metal Let thy falvation, O God, set me on high, shield and defend me. message he held be exalted, and be very high, be secured from danger.

14. The

y Deut. xv. 18. z 1 Sam. xv. 17. a Prov. xxiii. 6. b Matt. xx. 15. c Mark vii. 22. d Pfalm lxxi. 18. c Pfalm lxxix. 11. f Job xxii. 8. 8 1 Sam. ii. 31. h Job xxxviii. 15. i Pfalm x. 15. k Pfalm ix. 9. m Pfalm. lix. 1. a Pfalm lxix. 29. l Ifaiah lii. 13.

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a Prov. d Pfalm xxii. 8. lm x. 15. lxix. 29 14. The expressions, going a whoring, committing adultery, and playing the harlot, often signify any wickedness, especially the idolatry of the Jews, because God had, as it were, espoused or married his church by the spiritual covenant he made with them p. Thus q, Lest thou go a whoring after their gods s. How is the faithful city become an harlot? Righteousness lodged in it, but now murderers. And s, playing the harlot, and committing adultery, signify the idolatry of Israel and Judah.

15. The number feven is frequently used indefinitely, that is, for a great many, without determining the number. I will punish you feven times more for your fins, that is, very much and often. In that day, feven women, or many, shall take hold of one man. Seven other, or

many, spirits more wicked than himself.

16. The fun and moon, in the prophets, often fignify glory and happiness; and the darkening of them, the contrary calamities; and the increasing of their light, the more abundant glory. "Let them that love him, be as the fun. Hence, "Thy fun shall no more go down, neither shall thy moon withdraw itself: The days of thy mourning shall be ended. So, She who hath born seven, languisheth; she has given up the ghost, her sun is gone down while it was yet day."

17. Because the strength and ornament of divers beasts consist in their horns, therefore, in the Vol. I. N Jewish

p Jer. iii. 14. Hosea ii. 2. q Exod. xxxiv. 15.
ls. a Isaiah iv. 1. v Matt. xii. 45.
ls. x Isaiah lx. 20. y Jer. xv. 9. So Amos viii.
g. Isaiah v. 30. and ch. xiii. 10, 11.

Jewish phrase the horn signifies power, courage, glory, and a kingdom. Hence Hannah praised God. Mine horn is exalted, that is, my glory and honour, in being delivered from barrenness. Thus also b, In thy favour our horn shall be exalted, our power and government. This metaphor is often used in the psalms, and in the prophets. The expression c, I will make thy horn iron, signifies, I will make thy power and strength very prevalent.

18. Parents and ancestors are often put for their fons and posterity. So Japhet and Shem for their posterity d. And Jacob and Israel for the people of Israel c. Thus, f When the Lord bringeth back the captivity of his people, Jacob shall rejoice, and

Ifrael shall be glad.

often the force of a comparison only. ⁸ When the Lord saw that Leah was hated, that is less beloved. ^h Joseph tells his brethren, It was not you that sent me hither, but God; that is, It was more God's providence than his brethren's contrivance. So ⁱ your murmurings are not against us, but against the Lord, that is, rather against the Lord. ^k I desired mercy, and not facrifice, that is, rather than sacrifice. ^l And hate not his father and mother, &c. does not love them more than God, so as to neglect his commandments. ^m Call not thy friends, but call the poor, that is, prefer charitable entertainments. ⁿ Labour not, that is, not chiefly,

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a 1 Sam. ii. 1. b Pfal. lxxxix. 17. c Micah iv. 13. d Gen. ix. 27. c Exod. v. 2. f Pfal. xiv. 17. g Gen. xxix. 31. h Gen. xlv. 8. i Exod. xvi. 8. k Hof. vi. 6. l Luke xiv. 26. m Matt. x. 37. See alfo. Prov. viii. 10. Micah vi. 6, 7. Jer. vii. 21, 22, 23. Joel ii. 13. Matt. vi. 31, 33, and ch. x. 28. Luke xv. 21, 23. n John vi. 27.

urage, chiefly, for the meat that perisheth. " It is easier prailed for a camel to go through the eye of a needle, or glory very difficult for a rich man fo to behave himself. ennels. as to enter into the kingdom of heaven. ° Christ be exfent me not to baptize, but to preach the gospel, metathat is, rather to preach the gospel. P Set your he proaffection on things above, and not on things on n iron, the earth, that is, more than on things on the th very

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20. When we hear a man's name, it makes us think of his person: Accordingly, in the holy scriptures, the name of a person is often put for the person himself, and the name of God for his own glorious majesty. Thus, q that thou mayest fear this glorious and fearful name, that is, as it follows, the Lord thy God. I Hallowed be thy name, may thy glorious majesty be honoured and glorified. 'The number of names, of persons, were about an hundred and twenty. And so, whatsoever is said to be called by the name of God, is to be understood as peculiarly owned by him. Thus of the children of Israel, " All the people of the earth shall see, that thou art called by the name of the Lord, and they shall be afraid of thee v.

21. When an action is faid to be done, the meaning is often that it is declared, or permitted, or foretold it shall be done: Thus w in the Hebrew, (though not marked in the margin of our Bibles,) The priests shall look on him, and polute him x, in our translation pronounce him un-

Matt. xix. 24.

Ocor. i. 17.

P Col. iii. 2.

Deut. xxviii. 58.

Pfal. cxv. 1. Ifaiah xxx. 27.

Matt. vi. 9.

Acts i. 15.

See Rev. iii. 4.

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Xviii. 10.

V See also Jer. xxv. 29.

Vetimmea, v. Ainsworth in Loc. who observes further,

clean, or polluted, y Hebrew, by quickening, or enlivening him; with us, by promising him life. Hence, " Me he restored, that is, foretold or declared to be restored. a Ah, Lord God! Thou bast greatly deceived this people, Thou hast shewn or permitted this people to be deceived, by their falle prophets. b To flay the fouls which should not die, that this, to prophecy or pronounce fallly, that they should die. c I have set thee over the nations to root out, and pull down, to prophecy or declare them pulled down. d I gave them also statutes which were not good, and polluted them in their own gifts, that is, I gave them up to themfelves, and permitted them to receive fuch statutes, (of the Heathen,) and shewed them to be polluted, and I dealt with them accordingly. I have bewn them by the prophets, or foretold they should be hewn or flain- Thus also in the New Testament, f the Greek fignifies, what God hath cleansed, do not thou pollute; s that is, call not thou common, or defiled. Hence, h Whatfoever thou shalt bind, or loofe on earth, declare to be fo. Lead us not into temptation, permit or luffer us not to be overcome by temptation. The letter kills, or tends to death. " He hath blinded

The ministers of Christ are said to bind and loose, to remit fins, and to retain them, when they certainly declare them lo to be by the word of God.

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Z Gen. xli. 13. d Ezek. xx. 25, 26. y Ezek. xiii. 22. c Jer. i. 10. b Ezek. xiii. 19. e Hofea vi. 5. f Acts x. 15. 8 So Matt. xv. 11. h Matt. xvi. 19. 1 Matt. vi. 13. k Compare Glaffins Philolog. lib. iii. tract. 3. can. 11. de verbo, quod actionem notat, & intelligendum est de permissione, & Grotius in Matt. vi. 13. de verbis formæ Hiphil. 1 2 Cor. iii. vi. m John 311. 40.

tound.

blinded their eyes, and hardened their hearts, left them to themselves to be blind, &c.

Again, by an action faid to be done, is fometimes meant the giving an occasion for it. "Thus, what is in the Hebrew, "Thou shalt burn this city, is translated, thou shalt cause this city to be burnt. Hence, "Who made Israel to sin, gave occasion for it, by example and command. "Judas purchased a field, occasioned it to be purchased by his money, which he cast down into the temple. In like manner, "destroy him not, do not give the occasion for his destruction." Whether thou shalt save thy husband, be the occasion of his being saved.

22. When an action is faid to be done, and no person mentioned before as the doer of it, it is to be understood impersonally, or passively: Thus " in the Hebrew, and the night in which he said, that is, in which it was said. 'Hebrew, he shall take up a parable, means a parable shall be taken up. "In the original Greek, this night do they require thy soul shall be required of thee. Hence, "He hardened Pharaoh's heart, imports, Pharaoh's heart grew hard, or was hardened ". "They shall sind none iniquity, or no iniquity shall be

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Thus the Arabians expressed themselves; so Abdolmelich their caliph, to one John, With what face will thou appear before my Lord, after having deposed me? That is, having attempted it. Ockley's Hist. of the Saracens, vol. 2. p. 329. If Jer. xxxviii. 23. P. 1 Kings xvi. 16. Acts i. 18. Matt. xxvii. 5, &c. Rom. xiv. 15. I Cor. vii. 6. Job iii. 3. Micah ii. 4. Luke xii. 20. Exod. vii. 13. And so the same words are rendered which are in the Hebrew, of ver. 22. of the same chapter. Hos. xii. 8.

found. And they (or men) gather them, that is,

they are gathered.

23. When one is faid to know any person or thing, thereby is often meant not only a bare knowledge, but also some motions or effects, which are the consequences thereof; as to consider, approve, or have regard to what is faid to be known. As what is in the Hebrew, b and God knew them, is in our translation, and God had respect unto them. So the verb to know, is frequently used after fuch manner in our translation, " Who knoweth, or layeth to heart the power of thine anger? Ifrael doth not know, nor duly weigh the benefits received of God; as follows, My people doth not consider. There arose up a new king, which knew not, had no regard or respect for Jofeph. We befeech you, to know them which labour among you, and are over you in the Lord, duly to regard, and be conducted by them. ' 5 The Lord knoweth, approveth the way of the righteous. If any man love God, the same is known, or approved and accepted of him. And fo probably, I fay unto you, I know you not, I do not own or regard you k.

24. To remember, often fignifies to attend with affection and defire. On the contrary, to forget, is to difregard and contemn: Thus ' remember these, O Jacob, thou shalt not be forgotten of me; that is, attend to, and delight in my commandments, and thou shalt not be rejected by me.

25. Fire and smoke import the high displeasure and anger of God against sinners, as "O Lord God,

^a John xv. vi. ^b Exod. ii. 25. ^c Pfal. xc. 11. ^d Ifa. i. 3. ^c Exod. i. 8. ^f 1 Thef. v. 12. ^g Pfal. i. 6. ^h 1 Cor. viii. 3. ¹ Rom. viii. 29. Matt. xxv. 12. ^k So also 2 Tim. ii. 19, &c. ¹ Ifa. xliv. 21. ^m Pfal. lxxx. 4.

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God, how long wilt thou be angry? Hebrew, how long wilt thou fmske? Hence, a The Lord will come with fire, to render his anger with fury, &c. And the anger of the Lord shall smoke

against the man.

26. The loins, (wherein is faid to confift the strength of the body,) and the girding the loins, fignifies strength itself, as P, there is no more strength, Hebrew, no more girdle. Hence 9, Thou hast girded me with strength unto the battle. Girded with power. I will loofe the loins of kings, weaken their strength ". And hence also the phrase is used in the spiritual sense, for zeal and perseverance, in promoting the kingdom of God, both in Christ, and the members of his church: Thus v, Righteousness shall be the girdle of his loins, and faithfulness the girdle of bis reins. W Let our loins be girded about. * Gird up the loins of your minds, be always ready for the Lord's coming, by persevering in religious behaviour y.

27. The eastern people were accustomed to express themselves by actions 2, as well as by words; so it was customary with the Jews, in time of grief and trouble, to rend their garments 2, to pluck off their hair 5, to go baresoot, and cover their faces c, and to sprinkle ashes of dust on their heads d, which would be looked upon as certain

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Isa xlv. 1.

Pia. xi. v.

Luke xii. 35.

Pet. i. 3.

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Anni 34. Num. lxxix. p. 536. ubi addit, Quem morem nos in Commentariis Polybianis multis exemplis illustramus

Ezra ix. 3.

Der. xxxviii. 24.

Sam. xiii. 19. Lam. ii. 10.

certain figns of distraction with us, but was commonly done by the greatest and wifest men of those parts of the world: and therefore the expressions of the penmen of the holy scripture, which allude to fuch usages, were suitable to the custom of the places and times wherein they lived; fuch as, e Rend your heart, and not your garments. Cut off thine bair, O ferufalem, and cast it away, and take up a lamentation. 5 Go, and put off thy shoes. . A Shame bath covered my face . From what has been faid concerning the first rule of interpreting the holy scripture, viz. as it complies with the language and manner of expressions among men, we may not only the better understand it, but also by the way observe, that feveral cavils which have been made against the style thereof, and against the customs therein mentioned, proceed from ignorance of antiquity, and judging of ancient times and foreign countries by our own; not confidering the genius of the eastern people, with whom these forms of fpeaking and customs, which feem most strange to us, were very usual. At this day, the putting of the hat, as with us, would feem very odd and ridiculous among the Easterns, who never uncover the head, but bow the fame in their falutations. We should read the scriptures, at least, with that candour and respect, as we do the writings of human authors, and confider the country, the times, and persons, and the occasions upon which they were written.

The fecond general rule, for interpreting the holy scriptures, is that of Dr. Lightfoot, "For the

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a. xx. 2. 8 xxi. 1h "the interpretation of the phrases, and many histories of the New Testament, it is not so much what we think of them, agreeably to notions derived from certain principles of ours, as in what sense they could be understood by the persons who lived in those times, according to their own usual custom and manner of speaking k". The use of this rule appears partly from what hath been last observed; but we shall have more use of it, when we consider the Jewish customs and expressions for the better understanding of divers passages in the New Testament.

The third general rule, is, To inquire into the chief design and scope of each book; and, as Bishop Stillingsheet directs, especially for the understanding of the New Testament, "To six "in our minds a true state of the controversies of "that time, which will give us more light in the "knowledge of the scriptures, than large volumes of commentators, or the best system of modren controversies." This rule will be of good use for the right understanding of the epistles.

SECTION X.

Synopsis: Or, a general View of the History of the Jews, and of the State of the Church, in seven Periods.

Period I. WHEN God had made the world, and also formed our first parents, Adam and Eve, he placed them in Paradise; but they soon forfeited life, and God's savour, by the instigation of the old serpent the devil: Yet Vol. I. O at

Lightfoot Hor. in Mat. vi. 9. observ. 3. In his Ec-

at the fame time, it pleased God to promise the Messiah, (or Saviour,) called the seed of the woman, because, after the nature of man, he was in the fulness of time to proceed from her offspring. Those people who kept close to the worship and fervice of God, were the posterity of Seth; but in process of time they became infected by the ungodly posterity of Cain, infomuch, that at length, such was the wickedness of mankind, as to occasion God to send a flood of water upon the old world; Noah and his family being preserved therein, and the creatures which he carried with him into the ark; somewhat above a thousand six

hundred years from the creation m. Period H. The new world was peopled by Noah's fons, and their posterity, which was the fooner effected by their language being divided: But, of all Noah's offspring, God was pleased to make a peculiar covenant with Abraham and his posterity, both in respect to their inheritance in the land of Canaan, and the promise of the Messiah to come from his feed, according to the flesh; which Melfiah, when come, should be their Saviour, and alfo of all other nations of the earth. Those of Abraham's iffue, whom God ordained to be the heirs of the promise, and the members of his church on earth, were his fon Isaac, and grandfon Jacob, called also Israel, with Jacob's twelve fons and their posterity; who made up the people called the children of Ifrael. Joseph, one of them, being envied by the rest, (when sojourning to gether with their father in Canaan,) was fold by them into Egypt; where at length he became the fecond man in the kingdom, next to king Pharaoh, which was occasioned by his advising to lay

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ap provision against a seven years scarcity and famine, which God enabled him to foretel. In the time of the famine he succoured and settled in Egypt his father Jacob, and all his brethren, which came to pass a little more than six hundred years after the flood a.

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Period III. After some time a new king arose in Egypt (called also Pharaoh,) who knew not Jofeph; but being both unmindful of what he had done for that nation in the time of the famine, and also being jealous of the increase and strength of the children of Ifrael, grievously afflicted them for above fourscore years; but at length God delivered them, by the hands of Moses and Aaron, having wrought many wonderful works; and at last conducted them through the Red Sea, wherein Pharaoh and all his host were destroyed, and brought them into the wilderness or desart of Arabia, on their way towards Canaan, in order to lettle them therein, according to his covenant with Abraham their ancestor. In the mean time, supplying them in a miraculous manner with manna, which he gave them from heaven, and with water out of the rock. And when they had journeyed so far in Arabia as to mount Sinai, he instructed them by Moses in his laws, which they should observe when they came to inhabit Canaan; but upon their murmuring and diffrust in God's promises, many of them were destroyed, and their entrance into Canaan was delayed for the space of forty years, in which they wandered in the wilderness of Arabia; but at the end of that space, by God's assistance, and under the conduct of Joshua, they were brought to Canaan, and enabled, in seven years, to conquer the old inhabitants of the land, and possels their country; which was, by God's appointment, divided

Gen. ix. to the end of the book.

vided amongst them into twelve parts, according to the number of Jacob's twelve sons, whose offfpring were esteemed as so many tribes or families, four hundred and seventy-seven years after the covenant made with Abraham their foresather.

Period IV. After the death of Joshua, and some of their elders, an evil generation fucceeded, who for their idolatry, and other fins, were at fundry times given up by God into the hands of their enemies, some of the old inhabitants of Canaan, especially the Philistines, who were still left in the out-parts of the land: But upon their repentance, as often delivered by the judges, whom God raifed up for that purpose. At length, notwithflanding a long experience of God's immediate protection, and being provoked by the ill management of Samuel's fons, whom he (their last judge, and immediate ruler under God) had in his old age taken for his affiftance in the government, they defired a king to be fet over them, like the kings of other nations. Accordingly God, by his providence, caused first Saul, then David to be anointed their king. After David, his fon Solomon fucceeded, in whose reign the first temple was built, and their state and glory was at the highest, four hundred and forty-seven years after their entrance into Canaan P.

Period V. After Solomon's death, Rehoboam, his fon, being anointed their king, and giving a harsh answer to the people, addressing him for the removal of some grievances, alienated the hearts of ten of the twelve tribes; so that they chose Jeroboam to be king over them, and forsook the house

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house of David. Upon which the kingdom was divided between that of Rehobeam and his fuccessors, kings over the tribes of Judah and Benjamin, and who were of the house of David, (whole chief feat was at Jerusalem,) and that of Jeroboam, and his fuccessors, kings over the other ten tribes of Ifrael, (whose chief feat was at Samaria.) former was called the kingdom of Judah, the latter the kingdom of Ifrael. This division lasted, till at length (by reason of their idolatry, and other impieties, notwithstanding the constant admonition of the prophets, whom God fent among them from time to time) the ten tribes of the kingdom of Ifrael were carried away captive into Aflyria; and fomewhat above an hundred years after that, the other two tribes of Judah and Benjamin, were likewise carried captive into Babylon, the city of Jerusalem, and the temple therein being destroyed, four hundred and fixteen years after their highest state, and the finishing of Solomon's temple, and eight hundred and fixty-three years after their entrance into Canaan q.

Period VI. The great body of the ten tribes, or those of the kingdom of Israel, who were carried into Assyria, never returned; but the chief part of their country was possessed by those whom the Assyrian kings had sent thither, called Samaritans, from Samaria, the chief city of the country: But the tribe of Judah, with that of Benjamin, which made up the kingdom of Judah, from thence afterwards called Jews, according to God's promise, and by his wonderful providence, were permitted by the Persian kings, who had conquered the Babylonians, to return into their own land, and

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^{9 1} Kings xii. to 2 Kings xxv. 22:

to rebuild their city Jerusalem, and the temple (which is from thence called the second temple,) and to settle themselves again in Canaan, after seventy years captivity. [Here the history of

the Old Testament ends. 7

Period VII. The Jews, after returning into their own country, had various changes in their government, which was managed by the high priest and great council; but in subjection, first to the Persians, then to Alexander the Great, (the Grecian or Macedonian king,) and next to the kings of Egypt and Syria; by one of whom, viz. Antiochus Epiphanes, they were greviously oppressed; but delivered by fome among themselves, called Maccabees, till at length they became subject to the Romans: And now, the fulness of time being come, the promised seed the Messiah, our Lord Jesus Chrift, appeared in the world: He was born of the Virgin Mary, (one of Abraham's posterity, as God promised him,) and suffered under Pontius Pilate, then deputy-governor of Judea, and was crucified, but role again the third day, and alcended triumphantly into heaven. He was first manifested to the Jews, and then, according to the tenor of the covenant with Abraham, to the other nations of the earth called Gentiles: This gospel being made known up and down the world, by the apostles and other first publishers thereof, God bearing them witness, and affifting them with the miraculous gifts and power of his holy spirit, against all opposition, either of Jews or Gentiles. The Romans being the last masters of the Jews, at length were the instruments, in God's hands, of destroying their city Jerusalem, and their second temple,

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temple, and of putting an end to their state and nation, sulfilling upon them, all that the prophets and our Lord Jesus Christ had foretold; which came to pass about thirty-seven years after his passion, six hundred and two years after their return from the Babylonian captivity, and about one thousand, sive hundred years after their first settlement in Canaan.

CHAP. II.

General Remarks for the better understanding of the Pentateuch.

HE first part of the Bible is called, from the Greek language, the Pentateuch, that is, a five-fold volume, because it consists of five books; as 1st, Genesis, which signifies the original or first beginning, as giving an account of the original or creation of the world, and all that is therein; of the renewing of mankind and other creatures after the flood; and of the birth, and genealogy of the ancient Patriarchs, &c. 2dly, Exodus, which fignifies going out or departing, because it chiefly describes the departure of the children of Israel out of Egypt. 3dly, Leviticus, which treats of the facrifices and the offices of the priests, who were to be of the posterity of Levi. 4thly, Numbers, which begins with an account of the numbering of the people of Ifrael, and contains the most notable things which they did or fuffered during their wandering in the wilderness. 5thly, Dueteronomy,

tonomy, which fignifies a fecond law, because it contains a repetition of certain laws, with divers motives and exhortations to observe them.

In the Epistle to the Reader, some general remarks are said to be prefixed to the several parts of the Bible, the better to prepare him for the understanding of them. Those for the Pentateuch are as follow:

First, As for what we read concerning the extraordinary age of men, and the stature and fize of their bodies, Josephus gives some reason a for the valt difference between the term of man's life before the flood, which was lengthened out to fo many hundred years, and what it was afterwards, and what we find it now reduced to: as, First, "That it pleased God to bestow the blessings of so "long a life, because men, in the infancy of the " world, lived more in obedience to their Maker, Secondly, That their or were dear b to God. " more proper food c did very much conduce to "this end. And, lastly, That Providence found it " necessary for the study and advancement of vir-"tue and religion, by fo many living and expe-"rienced instructors, and for the improvement of " fciences, and the making and perfecting of ob-"fervations." To which we may add, that the world might be the sooner peopled in the beginning thereof, and likewise after the flood: But when fome ages expired, and the world became more full of people, the common age of man was lessened to seventy or eighty years; which is manifeltly an appointment of the fame Lord who ruleth the world; for by this means the peopled world

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world is kept at a convenient stay, neither too full nor too empty: For, if the generality of men were to live now to Abraham's age, of an hundred and feventy-five years, the world would be too much over-run, (whence would enfue famines, and destructive wars;) or if only to twenty or thirty years, then the decays of mankind would be too fast. It hath been further observed, that since Adam was to have continued alive if he had not finned, God gave him fuch a temperature of constitution of body, which, if rightly ordered by him, would have continued his life; but on his rebelling and indulging his bodily appetites, that temperature became subject to decay. However, both himfelf, and others of that age lived long, because they being not fo far distant in time, their constitution was not so much worn as those were, who in afterages lived farthest off from the first establishment of the human constitution d.

Further, as we read of a great difference in the age, so we do of the stature and size of some men, before and after the flood: As o There were giants in the earth in those days. And There we saw the giants, the sons of Anak, and we were in our own fight as grashoppers. And & The height of Goliath was fix cubits and a span, which hath been computed to be fomewhat above eleven foot English: But those giants are spoken of as rarities and wonders of the age, not of the common stature; and fuch instances we have had in all ages, as of Maximinus the emperor, who was nine foot high, as were others in the reign of Augustus . But for the ordinary fize of mankind, in all Vol. I. proba-

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d Pocock's Not. Miscel. ad Maim. Porta Mosis, chap. vi. c Gen. vi. 4. f Namb. xiii. 33. h Dr. Hakewill's Apol, and Derham's Phylico-Theol. book v. chap. 4.

probability, it was always the same; as may appear from the monuments, and mummies, and other ancient evidences to be seen at this day; and also from the cells or stone cossins in the Egyptian pyramids, which do hardly exceed our common cossins.

mankind before the flood, feems to have been only herbs and fruits, which perhaps were then more nourishing and healthful. They did indeed keep and feed cattle m, but that they might do for the skin and wool, and for facrifices. After the flood they had a grant of living creatures to feed upon,

as well as the green herb ".

3. The manner of living of the ancient Patriarchs before and after the flood, was generally not in cities or houses, but frequently in tabernacles or tents only, like our booths, which were set up for a present turn, and might be removed as they changed their abode. Thus before the flood, Jabal is said to be the father of them that dwelt in tents p, and after the flood, Noah was uncovered in his tent and Abraham removed and pitched his tent, the men and women having distinct tents apart by themselves. Their flocks and herds

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Derham, ibid. And therefore those betray their ignorance and folly, who charge the scriptures with fabulous narrations of giants, which are not mentioned as being of the common, but extraordinary stature, as have been in other ages. kMr. Greaves, carefully measured the monument of Cheops, or Chemnis, king of Egypt, in the first and largest pyramid. and sound the bollow part within, to be in length, on the west side, but six seet and somewhat over, Ray's Collect. of Travels, tom. is. chap. iii. p. 118. Gen. i. 29. and iii. 17. Gen. iv. 2. Gen. ix. 3. See the Appendix, Num. i. Gen. iv. 20. Gen. ix. 1. Gen. xii. 8. Gen. xxiv. 67. and chap. xxxi. 33.

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herds of cattle were very numerous; and in these consisted their wealth and substance. They had also very many servants to attend on their cattle. Thus Abraham, Isaac, and Jacob lived among the Canaanites as strangers, without cities or houses, only in tents, and had pasturage for their cattle, partly by the consent of the Canaanites, who were the inhabitants, and partly by God's stricking a terror on the cities near which they were, that they should not hurt them.

Further, under this head, we may take notice of the frugality and plainness of the greatest perfons in those early times, who employed themfelves in the most vulgar honest services; Thus Abraham, although efteemed a mighty prince y, yet ordered Sarah his wife to make ready three measures of fine meal, to knead it, and make cakes upon the hearth, whilft himself ran unto the herd and fetched a calf tender and good 2. And He took butter b and milk, and the calf which he bad dressed, and set it before them. And Rebecca, who was to be married to lsaac, his son and heir, went with a pitcher upon her shoulder for water 4. And Rachel, to whom Isaac's fon Jacob was afterwards married, kept ber father's sheep d. One thing more to be remarked, concerning the ancient Patriarchs, is, that they were most of them prophets, or endued with the holy spirit in an extrordinary P 2

t As also mentioned concerning Job, chap. i. 3. and chap. xlii. 12.

'Acts vii. 5.

'Gen. xxvi. 13. and chap. xx. 15.

'Gen. xxvi. 5.

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'Gen. xxviii. 6.

manner, and had the privilege of confulting God on proper occasions, and were divinely assisted in conducting themselves and families, as appears particularly in the affairs related of Noah, Abraham,

Ifaac, and Jacob .

As for the bleffings, mentioned in some of the last cited passages, which the Patriarchs conferred on their children, it is plain they were supernaturally directed in fo doing; fo that the patriarchal benedictions were truly prophetical f. Hence, Isaac declared confidently of Jacob, Yea, and he shall be bleffed 3. However, fince God chose the fathers of children to pronounce them bleffed in his name, their doing fo, was in fact, a method of God's grace and providence; fo that, by way of example from thence, it is very proper for parents and spiritual guides folemnly to blefs, that is, to pray for a bleffing on their children and people, as having a special relation to God and them, and that with an expectancy of fuch bleffings being ratified and confirmed in heaven: Thus David, as a father of his family, returned to bless his boushold b, and Aaron was separated by God to bless in his name !.

4. We have but little account of the government and religious exercise of mankind from the beginning of the creation to the flood, and also after

the flood to the time of Moles.

As to their government: In the first place, civil government appears to be a divine ordinance,

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As of Noah, Gen. vi. 8, 13. and chap. ix. Of Abraham, Gen. xii. i. 2. and chap. xx. 7. (where Abraham is expressly called a Prophet.) Of Isaac, Gen. xxvii. 2. and chap. xxvii. and xxviii. Of Jacob, Gen. xxviii. 10, &c. and chap. xxxv. and chap. xxviii. 19.

As may be seen particularly in Gen. xxvii, xxviii, xlviii, and xlix.

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not only from scripture, but because it is founded in the natural order and reason of things, of confequence to the multiplication of mankind, and fo becomes necessary to their common peace and happiness : Or, in other words, civil government tends to the prefervation and common good of mankind, as created by God, and placed by him in this world; and therefore, it does also tend to the end and defign of God in our creation, and so is both naturally good and necessary for us, since without it, when mankind became multiplied in the earth, they could not be preserved in safety, or in the enjoyment of what God had provided for them. This government feems to have been wholly at first in the hands of the fathers or mafters of the feveral families, which also generally descended to the first-born: Thus, in the history of Abraham, Isaac, and Jacob, they exercised the chief power and command over their families, children and fervants, and ordered all things without being answerable or accountable to any other. Afterwards, on the increase and multiplying of families, common interest necessarily occafioned a subjection to governors of a more extenfive authority. The manner how the Ifraelites were governed under Moses, and afterwards when they took possession of Canaan, is set down in the account given of the book of Joshua.

As for religion, no doubt but they had some traditions, which at first were given by God to Adam. The Jews frequently mention 1 seven precepts enjoined the sons of Noah; and they assirm

k Legatur Grotius de Jure Belli & Pacis. Lib. I. chap. iv. fect. 7. Num. 3. 1 l'almud & R. R. and Mede Dife. iii. and Dr. Cave's Apparatus to the lives of the apostles, sect. i. Num. 3.

that fix of them were given to Adam and his children, and the feventh to Noah. The first, to renounce all idols, and all idolatrous Worship. The fecond, to worship the true God, the creator of heaven and earth. The third, to avoid bloodshed, or to commit no murder. The fourth, not to be defiled with fornication, adultery, or any incessuous mixtures. The fifth, to avoid injustice and thest. The fixth, to administer justice, and preserve the order of civil societies. The seventh, to abstain from eating slesh with the blood therein.

However this was, what we certainly know, is, that they prayed, and also offered facrifices to God, as a tribute of thankfulness to the author of their good, and to obtain his favour and help, and that most likely by his own appointment; for fince his acceptance and pardon was a matter of pure grace and favour, whatfoever could be a means to fignify and convey that, must, one would think, be appointed by himself. Cain offered some of the fruit of the ground, and Abel the firstlings of bit flock . And Noah built an altar, and offered beafts and fowls . And it is added, 'The Lord smelled a sweet savour. So Abraham and Isaac built an altar unto the Lord, and called upon the name of the Lord " So Jacob built an altar to the Lord by God's own appointment ': And we have a form of prayer of his w. God might appoint the facrificing of beafts, that by this practice the minds of men should be the more easily difpoled

posed which them.

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m Compare Job xxxi. 36. n Job i. 5. o Job xxxi. 9, &c. p Job xxiv. 2, &c. q Job xxxi. 11. r Gen. iv. s Gen. viii. 20. r Verse 21. u Gen. xii. 7. and xxvi. 21. r Gen. xxxv. 1, &c. w Gen. xxxii. 9, &c.

posed to own and rely upon that great facrifice. which Christ was one day to make of himself for them.

The person who executed the office of a priest, was ordinarily the head of the family, as appears from the places last cited, namely, those who, according to the order of nature, excelled the reft, and was to them the fupreme governor next to God himself; although, from the very beginning, it feems, every particular person was his own priest, when the facrifice was offered for himself alone, (as Cain and Abel were.) When the offering was for a family, the master of it was the priest, (as Noah and Job.) When for several families, or a society. the chief thereof executed the prieftly office, (as Moses x, and Melchisedeck;) and possibly the priefts, when Aaron and his fons were not as yet consecrated, were the chief persons in the several tribes z. And thus it continued, till God was pleased to settle the office in the tribe of Levi among the Jews, of which afterwards. In the mean time, we are to remember what has been above-mentioned, that those priests were prophets, and extraordinarily directed by God; so that they did not affume the office to themselves.

It may not be improper to infert here, what the learned Bishop Wilkin hath observed concerning the ancient facrifices, before and under the law. " As for the chief matter and substance of natural "worship, (fays he,) unto which the light of " reason will direct, I know no other than the invoking of the Deity, returning thanks to him,

Exod. xxiv. 6. Y Exod. xix. 22. As for he first-born, fee Bishop Patrick in Exod. xix. 22. Bihep Wilkin of Natural Religion, book I. chap. 12. and

Bishop Patrick on Gen. iv. 3.

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and inquiring after his will. It is true, indeed " that all nations, pretending to any religion, from "the most ancient times, to which any record "doth extend, have agreed in the way of wor. " thip by facrifice; and from this general prac-" tice, there may feem to be some ground to infer this way of worship to have been directed by "the light of nature: But, when it is well confi-"dered, what little ground there is to perfuade a "man, left to his own free reason, that God " fhould be pleafed with the burning and killing of 46 beafts, or with the destroying of such things by " fire, of which better usage might be made, if "they were disposed of some other way: I say, "when it is well confidered, what little reason "there is to induce fuch a man to believe that the " burning or killing of beafts or birds, or any " other thing useful to mankind, should of itself "be a proper and natural means to testify our " fubjection to God, or to be used by way of ex-" piation for fin, it will rather appear probable " that the original of this practice was from inflitution b. So that our first parents were by " particular revelations instructed in this way of " worship; from whom it was delivered down to " their fuccessive generations by verbal tradition; " and by this means was continued in those fami-" lies who departed from the church, and proved "Heathen, in the first ages of the world; 2-"mongst whom this tradition was, in course of "time, for want of care and frequent renewals,

by Moses in so short a history; and that the very fort of creatures to be sacrificed were appointed, and therefore called clean, and as such offered by Noah, Gen. viii. 20. and what were not such, were called unclean.

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are omitted ery fort of efore called and what corrupted with many human superinducements;
according to the genius or interests of several
times or nations; yet still they retained so much
of it, that they had universally the notion of purging sins by the blood of others suffering in their
stead.

" As for the reasons why God was pleased to " institute to his own people this way of worship, " there are these two things which may be fug-" gested. First, Sacrifices had a typical reference " unto their great defign, which was to be ac-" complished in the fulness of time by the sa. " crifice of Christ upon the cross, which is at large " explained and applied in feveral parts of the " New Testament, particularly in the Epistle to " the Hebrews. Secondly, This way of worship " was most fuitable to those ages, the providence " of God having purpofely adapted his own infti-" tutions of worship unto the abilities and capa-" cities of men, in feveral times discovering him-" felf to his people in divers manners, according " to fundry times . And therefore in those first " and ruder ages of the world, when people were " more generally immerfed in fensible things, and " stood in need of somewhat to raise and fix their " imaginations, God was pleafed to amuse them " with external pomp and folemnities, and to em-" ploy that time of their nonage about these " plainer rudiments or elements of the world; but " when they were grown up from their nonage, " and the minds of men were rendered more rati-" onal and inquisitive than before they had been, " and confequently better prepared for the recep-" tion of the Christian religion in the fulness of VOL. I.

time, as the scripture slyles it, did the providence of God think sit to introduce the Christian

" religion, and a more folid, rational, and spiritual way of worship, whose precepts are most

agreeable to the purest and sublimest reason, consisting chiefly in a regulation of the mind

"and fpirit, and fuch kind of practices as may promote the good of human fociety, and most effectually conduce to the perfecting of their na-

" tures, and rendering of them happy."

5. God was pleased to appear or manifest himself unto Adam and the ancient Patriarchs in a visible glorious manner, which the Jews call the she chinah or shecinah, that is, in-dwelling, from shacan, a word which fignifies to dwell, because it was a token of God's special presence, and by it he, as it were, dwelt among his people f. It feems to have been a very shining slame, or amazing fplendor of light, breaking out of a thick cloud, of which we afterwards read very often, under the name of the glory of the Lord, not as being itself a divine thing, or ray of divinity, but a symbol or fign of God's glorious presence, which might be that burning lamp which appeared when God renewed the covenant with Abraham 8. And that which appeared to Moses as a flame of fire, or in a flaming manner, like fire, out of the midst of a bush, from whence God spake to him b. In fuch manner it is believed, that God appeared to Adam, and others, and converfed with them. Hence, whereas it is faid, 1 That God went up from Abraham, the Chaldee paraphrase says, The brightness or lustre of God ascended; and after this manner the

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d Gen. iii. 8. c Archbp. Tenison of Idolatry, chap. 14. Bp. Patrick on Gen. ii 15, 16. f Exod. xxix. 46. g Gen. xv. 17. h Exod. iii. 2, 4. Gen. xvii. 22.

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the following places are interpreted; The Lord appeared to Abraham. And h Abraham stood before the Lord, and the Lord went his way, the divine Majesty, or the glory of the Lord disappeared. This shechinah or glory appeared afterwards in the tabernacle and temple, of which more when we come to treat of them. And there cannot be so sit an emblem of God as light. This appearance is called the glory of the Lord; and the sight of the glory of the Lord was like a devouring fire.

The angels were attendants upon, and made part of the *[bechinah*, or glorious appearance of he divine Majesty. Thus of The angel of the Lord appeared unto Moses in a flame of fire; ? and the angel of God, which went before the camp of Ifrael, removed and went behind them; it follows, and he pillar of the cloud went from before their face, and stood behind them: So that the angel was with the shechinah, or appearance of the fire and cloud 4. And many things, which God is faid o have done, were doubtless effected by their ministry. Note here, that although we often read of the glory of the Lord appearing to his people, is has been faid, yet when he manifested himself to he children of Israel, to give them his law, they aw no fimilitude, that is, no figure of a man, or of any other creature or thing which could be the bject of their worship, that he might take off all the occasion of idolatry.

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Gen. xvii. 1. and chap. xviii. 1. Gen. xviii. 22. verse 33. Exod. xxiv. 16, 17. Tenison, bid. & Mede book II. of the reverence of God's house, ect. 2. Exod. iii. 2. PChap. xiv. 19. See so Deut. xxxiii. 2. Psal. lxviii. 7, 17. Psal. civ. 4. Deut. 12, 15.

Further, as by the *shechinah*, or glory and light, God was pleased to appear, or manifest himself to the people of the first ages, so doubtless there was some place where the divine Majesty used to appear; which was the settled place of worship where Cain and Abel offered their sacrifices: And of Rebecca it is faid, that she went to inquire of the Lord. Most likely she went to some particular place for that purpose; and it is very probable, there was some divinely inspired person attending that shechinah,

fuch as Melchisedeck was at Salem '. 6. In the Old Testament, God revealed himself under two different notions; viz. First, in general, as Creator and Governor of all the world, and fo he is called Elshaddai, the Almighty, and Elohim, the mighty Judge, &c. Secondly, In particular, and specially, as in covenant with his church, who were then the Israelites, (the posterity of Abraham) and the worshippers of the true God, in opposition to the idolatrous Heathen. In this fense heis styled Jehovah ", which fignifies strictly his absolute existence, who was, and is, and is to come. In Exodus " it is, I am, that I am, which is of the fame derivation in the original, and fignifies ', he that necessarily exists, or most needs be, who is independant, and always the fame. For the molt part, where Jehovah is not expressly fet down in our translation, and yet is in the original Hebrew, we read for it the Lord; that is, First, The true God, in opposition to the idol gods; and Secondly, The God of Israel, or who entered into covenant with that people. This Jehovah is opposed to the ido

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Gen. xxv. 22. 'Ainsworth and Patrick on Gen. xxv. 2. 'Havah, he was; Hoveh, he is; Jehoveh, he is to come. 'Rev. i. 4. 'Wiii. 14. 'Ehejeh, I am, or will be.

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god Baal. 2 If the Lord (in the Hebrew Jehovah) be God, follow him; but if Baal, then follow him: And b Llijah fays, I only remain a prophet of the Lord, (Jehovah;) but Baal's prophets are four hundred and fifty c.

This name Jehovah feems to have been known to Abraham. d And Abraham called the name of the place Jehovah Jireh, that is, Jehovah will fee or provide: And God fays to him, " I am (Jehovah, fo it is in the original, but we read) The Lord who. brought thee out of Ur of the Chaldees, to give thee this land to inherit it. God indeed afterwards faid to Moses, when he was about to deliver the children of Ifrael from their flavery in Egypt, in order to the accomplishment of his promise, in settling them in Canaan, I appeared unto Abraham, unto Isaac, and unto Jacob, by the name of Eshaddai, which fignifies God Almighty 5, (thereby teaching them that he was able to perform;) but by my name Jehovah was I not known unto them; which may be read, as some interpret, by way of question, Was Inct known unto them by my name Jehovah? And indeed their dependance on God's promifes was fixed, as well on his unchangeableness as his power: However, he doth not here fay, My name Jehovah, was not known to them, but I was not known to them by this name, or as it is also read, I manifested not to them this name b, that is, as fome understand, by what that name imports, as fignifying a being

¹ Kings xviii. 21. 4 Verse 22. Concerning the notion which the Jews have of his name, and their superc Concerning fition in not pronouncing it, see Buxtorf. in Hevah, and Gerhard's Loc. Com exegesis de natura Dei. sect. 22. dee translate it.

being always the same, viz. an experimental and personal sense of the fulfilling his promises, according to the covenant he made with them, actually to give them the possession of Canaan; for they were fultained by faith, without receiving the thing

promised i.

7. Concerning the idolatry of the Heathen world, we may remark in the first place, that we have no mention of it before the flood: The creation of the world was then more fresh in men's minds, by reason of the great age of many of them, and the purity of religion was preserved by those who were the fervants of the true God, the Maker of heaven Secondly, That although the religious and earth. worship of the vulgar people rose little higher than the objects of fense, as images, however, than the worship of dæmons or spirits, (they easily apprehending that being as the fupreme God, to which they saw the worship of the supreme God was paid); yet the more judicious believed one true God, as a being of himself, and as the principal Author and Parent of all things, the one supreme uncompounded Good k.

Nevertheless, the Pagan world were generally guilty of idolatry; of which the most ancient seems to be the worshipping of the fun, and the rest of the beavenly bodies, (though not as the supreme God, yet) as the supreme visible deities, through an admiration of their splendor, and also a vain fancy that some intelligent being or divinity, as mediators between God and man, did inhabit thole illustrious bodies; (and thus they might the rather

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believe, because they found them so beneficial, (as the fun more especially is, by light, and heat, and fruitfulness unto mankind.) Hence we read, that Job vindicated himself from such idolatry, If I beheld the fun when it shined, and the moon walking in brightness, and my heart hath been secretly enticed, (that is, with the inward devotion of foul,) or my mouth bath kiffed my hand, which was an outward ceremony expressing adoration and worship; and therefore he adds, in the next verse, I should have denied the God that is above. Hence also the sun was called by the Chaldeans, Baal, which fignifies lord and mafter, and by the Ammonites, Molech, or Moloch, that is, a prince or king; and the moon was termed Ashtaroth, or the Queen of Heaven; whence the caution is given the Israelites, a Lest thou lift up thine eyes to heaven, and when thou feeft the fun, and the moon, and the stars, even all the host of heaven, shouldest be driven to worship them, and serve them. And because the idolaters thought those planets at too great a distance, and often found them to be out of light, (feeing the mind, being united to a gross body, receiveth instruction through the outward lenses,) they would have more constant and visible mediators: For which purpose they made them mages or idols, not only as symbols and representations of that Being to which they gave divine worthip; but also supposing that some deities were present with, and did reside in and influence the mages dedicated to them, as they believed they did the oplanets: Of which fort might be Lapan's images or teraphims P.

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m Job xxxi. 26, 27. n Deut. iv. 19. o Tenifon, ibid. chap. 5. part 8. Gen. xxxi. 19.

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The account given by a late q learned author of the ancient idolaters in Arabia, called Zabei, from their own writers, further illustrates these notions of the Pagan idolaters, viz. That because men want mediators between the supreme God and them, some pure spiritual beings or intelligences perform the office; and that these inhabit the Sacelli, or bodies of the planets, which are therefore the objects of their worship: And because the planets are often not feen, and fo they should want visible mediators, others of them came to form images that were appropriated to each planet, which ferved instead of the planets themselves, to procure for them the mediation of the spiritual beings reliding in the planets: And lastly, That both the planets and the images of them above-mentioned, were called lords and gods, and worshipped with proper offerings and prayers.

The same author has given us a further account of another original and kind of ridolatry among some of the ancient Persians and Indians; which though it serve not so much to illustrate the holy scripture, may be here briefly mentioned. They owned an eternal supreme God, that is, Light, at the author of all beings, whom they called Tazdan; and that there was also a created god, or the devil, wiz. Darkness, whom they termed Abraman; and to testify their respect or honour for the God Light, they built temples and worshipped fire: And surther, that this sect of people among the Persians were called Magi, which in the Arabic and Persian languages signify the worshippers of fire.

dit. Oxon. 1650. F Ibid. Pocock, ibid. 146, &c.

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ck, ibid p

The notion above-mentioned, which the Pargans had of their images, is also confirmed by those who lived in South America, who declared they knew their idol was only a piece of wood, and of itself could not speak or help them; but they verily believed that God was in the piece of wood, and therefore, it deserved their offering and adoration.

The ancient idolaters, especially the Chaldeans, Egyptians, Moabites, and Amorites, had a cruel way of worshipping Baal, or Molech, that is, the fun, or as others, the planet Saturn, which it feems the Israelites, living near them, were in danger of being infected with, nay, did actually practife in succeeding ages, 'and that was, to offer one of their children to be burnt in the image, being made of brass, " as a means to procure a blessing, and safety for the rest of the family. Others did not practife that inhumanity, only they had their children carried through or between the fires, by way of purification, and dedicating them to the fervice of Molech. Both these methods are mentioned in Leviticus; the first of any man's giving his feed unto Molech, to be facrificed and burnt; the other of of letting any of their feed pass through the fire to " Molech ". They did also offer unto Baal other facrifices and burnt offerings y.

The reason which induced the heathen idolaters to proceed from the sacrificing of beasts to that Vol. I.

Gage's Survey of the West-Indies, chap. xx. p. 398.
edit. 1677.

Jer. xix. 5. 2 Kings xvii. 17.

Deut.
xii. 31. 2 Chron. xxviii. 3. Psalms evi. 37, 38. Isaah
lvii. 5. Jer. vii. 31.

V Leviticus xx. 3. and see Jer.
vii. 31.

W Grot. in Duet. xviii. 10. Ainsworth in
Levit. xviii. 21. Maimon. Mor. Nevoch. part III. chap. 376
Lev. xviii. 21.

Z Kings x. 25.

of men, 2 feems to be grounded upon the proportion and equality, which, they thought, ought to be observed between the facrifice and the person to be thereby reconciled to God: Which person, being one of mankind, they judged ought to be attoned by a facrifice of mankind. Again, because Baal was a title of highest renown, it came to pass, that great men likewise, when deisted after their deaths, obtained that name.

Here we may further take notice, that the idelaters esteemed their eating and drinking of a part of what was offered in facrifice to their ided God, to be a federal or covenanting feast, in token of reconciliation with him: For what was once offered to their God, was his, out of which he entertained his worshippers: Therefore eating of the sacrifice was a profession of being a worshipper of that God, to whom the sacrifice was offered.

Furthermore, the Eastern idolaters were wont to plant groves about their altars, which made the place shady and delightful in those hot countries, and also dark and solemn, whereby those that went into them were struck with a kind of horror and awful reverence. The shades also rendered the place sitter for the impure and lewed practices of the idolaters b. Hence the Israelites were forbidden to plant a grove near God's altar : And when Hezekiah destroyed idolatry in Judah, he broke the images and cut down the groves, &c. 4. Abraham indeed, before the law, planted a grove in Beersheba, and called on the name of the Lord's

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Grot. de Veritate lib. ii. sect. 12. Hos. iv. 13. Exod. xxxiv. 13. Deut. xii. 3. Judges vi. 25. 1 Kings xx. 13. Isa. i. 29. and xvii. 8. Hos. iv. 13, 14. See Spencer, de legibus, Heb. lib. ii. chap. 16. Deut. xvi. 21. 1 Kings xxiii. 4. Gen. xxi. 33.

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Hof. iv. 13. Kings xv. ee Spencer, it. xvi. 21.

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But because the Gentile world so profaned their groves by idols and sacrifices to dæmons, therefore God forbad them; as he did the mountains and high places for the same reason f, though before they had been approved of g, the Gentiles having chosen the tops of mountains for the places of their idol temples and sacrifices, as being so much nearer to their heavenly Gods, in order to be the sooner heard and observed by them h.

8. Although polygamy, which is, the having more wives than one at a time, came by degrees to be practifed, yet from the beginning it was not fo, fince God gave but one woman to one man, and ordained that they two should be one flesh, that is, individually one, or fo, as that the man should have no like commerce with any other woman whatfoever, either as a concubine, or fecondary wife. This appears to be the fenle of the place, by what is here mentioned as the ground of that union between Adam and Eve, who being made of his rib, was a part of himself. "This is now bone of my bone, and flesh of my flesh; she shall be called woman, because she was taken out of man. Then follows, Therefore shall a man leave bis father and mother, and cleave unto his wife, and they two shall be one flesh. And although the wife is not now formed out of her husband's fide, and so they are not so literally one flesh, as Adam and Eve were, yet from hence both husband and wife ought to esteem themselves made so much one flesh by marriage, as not to separate from each other during life, any more than Adam and Eve R 2

Levit. xxvi. 30. 8 Gen. xii. 8. chap. xxii. 2. Spencer, ibid. lib. iii. chap. 2. sect. 2. 1 Gen. ii. 24. Verse 23, 24.

could be faid to be separate whilst she continued to

be a part of him.

Which argument our Saviour makes use of against divorces, as being contrary to the divine institution, except in the case of fornication or adultery, which dissolves the bond of marriage, and makes two to be no longer one flesh. Again, the husband, not having power over his own body, but the wife, he cannot give it to another, and consequently, cannot marry another wife in the life-time of the former wife.

God indeed was pleased to permit the Jews more wives than one m, and to dispense with his own primitive institution in that imperfect state, and as it may be supposed, for the multiplying of that people, (which permission they might at first understand by the prophetical spirit with which many of them were endued: Afterwards, example and common practice prevailed both amongst the Hebrews and other nations;) yet now under the gospel, (which teaches a religion of the most spiritual nature, and disallows all intemperate excesses, polygamy is plainly declared to be unlawful: For if he that putteth away his wife, (for any other cause but fornication or adultery,) and marrieth another, committeth adultery n, it follows, that he, who having not put her away, marrieth another, mult be guilty of the same crime, seeing that if he hath no power to marry another when he hath put away the first wife, (because, notwithstanding the divorce, the first marriage cannot be annulled, but holds

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Matt. xix. 5, 6, &c. 1 Cor. vi. 16. 1 1 Cor. vii. 4.

M Deut. xxi. 15. and 2 Sam. xii. 8. Their concubines also
being as secondary wives. See Ainsworth on Gen. xxii. 24.
Judges viii. 30. Mat. xix. 9.

Physico-Smith.

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bines also xxii. 24 holds good,) he cannot have any whilst he keeps her, and so has no pretence that the marriage is dissolved; for the commission of adultery, mentioned by Christ p, does not so much consist in the putting away the former wise, as in taking another, or having two at the same time; and whereas it is added, a committeth adultery against her, that does not lessen the husband's crime, but supposes that, and an additional injury to the wife besides, in violating her bed, by taking another into it.

It does also appear, that the Christian religion, prohibiting polygamy, is more agreeable to the law of nature than Mahometism, and others that allow it; because God doth not send into the world more women than men, to supply a multiplicity of wives for one man; nay, it hath been observed from our weekly bills of births, that in proportion there were generally born 14 males to 13 females s, which inequality shews, not only that one man ought to have but one wife, but also that every woman may, without polygamy, have an husband, if she doth not bar herself by the want of virtue, or by denial, and fo forth. And furthermore, though lewd persons may the more gratify their intemperate lusts and wandering pasfions, where polygamy is allowed, yet there wants the fondness and tender affection as is or might be in a marriage between one husband and one wife; the love of fuch who have many, being divided, is dissolved and lost, like water separated by many streams. Lastly, Among the Turks, who have as many wives as they can maintain, not exceeding four there are for the most part two grand

Physico-Theolog. book IV. chap. x. page 176. Shid. Smith. Epist. fecunda de moribus Turcarum, p. 48.

grand inconveniences. The first, That the female fex (one half of mankind) are in perfect flavery to their husbands ", shut up in their houses as in a prison, and turned off at pleasure, which could never be the intention of the Creator. The next, That from the unequal partiality of the husband towards one or another of his wives, must arise jealousies, impatience, and contests among themfelves ; and also on occasion of their several children's interest and satisfaction, there can be little or no peace or content in their families; all which ferve to recommend the Christian institution The pretence of a former wife's of marriage. confent excuses not the adultery in taking another, because a consent ought to be in matters just and lawful, that is, conformable to the law of God; but polygamy is contrary thereto, especially under the gospel.

9. It was anciently a custom in many countries, and particularly in the east, for men to purchase wives, instead of having portions with them, by giving so much as was contracted for to their parents or friends for them. Thus Shechem the Hivite defired to contract with Jacob for his daughter Dinah: Ask me never so much dowry, and I will give according as ye shall say unto me, but give me the damsel to wife w. Hence Jacob, having no money or goods, prosfers to serve seven years for

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to. Solemn covenants were anciently confirmed by eating and drinking together, and chiefly feasting ing of confife feast ban, the of facriff between press of the or cut violate the H funder tract of the feast of the H funder tract of the feast of the featt of the feast of t

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^y Gen 54. Con 17, 18, 3 ^c Deut.

[&]quot;Idem ibid. p. 49. As it happened among the Jews Gen. xvi. 5. chap. xxx. 15. I Sam. i. 1, 2, 6. Gen. xxxiv. 12. Gen. xxix. 18. See I Sam. xviii. 25. 2 Sam. iii. 14. Hof. iii. 2.

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imong the 1, 2, 6. Sam, xviii ing on a facrifice. Thus Abimelech, the Philistine, confirmed the covenant with Isaac, by making a feast y, and Jacob with his father-in-law, Laban, by feasting upon a facrifice z. Sometimes the custom was to divide the parts of the beast facrificed, and to confirm the covenant by passing between them; by which the persons would express their resolution of making good the terms of the covenant, on the penalty of being divided, or cut in sunder, as those parts were, if they should violate the same z. Hence the word charat, in the Hebrew, which signifies properly to cut in sunder, is applied in scripture to the making a contract or covenant b.

Afterwards, when the law of Moses was established, the people seasted (in their peace-offerings) on a part of the sacrifice, in token of their reconciliation with God. And thus in the Lord's supper we renew our covenant with God, being at his table seasted by him, with the bread and wine, the representation of the sacrifice of his body and blood which he offered for our sins upon the cross.

Thus much for the general remarks on the Pen-

CHAP

⁹ Gen xxvi. 26—31.

54. Compare 1 Kings i. 7, 9, 25.

See Gen. xv. 9, 10, 17, 18, and Jer. xxxiv. 18.

Mede, book II. chap. 7.

Deut. xii. 6, 7.

CHAP. III.

The Scripture History, from the Creation to the Fall of our first Parents.

IN the begining of Genesis, we have an account of the creation of the world; that it was made, with all the creatures therein, by the word and power of God b, in the space of fix days, for the manifestation of his own glory, and to communicate of his goodness to his creatures, after the counsel of his own will. It was requifite that Moses should begin with the creation, that the church might have a fure foundation of faith against the false notions of the Gentiles, both concerning the original of the world, and also the being of the only true God the Maker of all things; and also to satisfy the Israelites, that he who gave them laws, was the fame who was the King and Governor of the whole world. In this history of the creation of the world, we may observe.

First, That we read no account of angels, unaless it be here implied c, Thus the heavens and the earth were finished, and all the host of them, it being Moses' chief design to shew the creation of

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Chap. i. and ii. b If we understand Bara, created, chi. ver. 1. to fignify, as it is used, ver. 27. So God created man, that is, out of some pre-existent matter, the dust of the ground, ch. ii. ver. 7. then we must suppose a two-fold creation, viz. 1st, of a rude matter, which was created out of nothing; and 2dly, of the creatures out of that pre-existent matter; so that still God made all things out of nothing. Chap. ii. 1.

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mankind, and of other creatures for his ufe. However, in other places of holy scripture we learn, that the angels are a part of God's creation d, and are his ministers which stand before him to adore and honour him, and do his pleafure . And also are fent forth to minister unto the members of the church of God, the heirs of falvation f, to affift them and deliver them from many dangers in this life s, and at their death to conduct their fouls into paradife h. But it feems many of the angels fell from their first and happy state by finning against God, (after what manner is not mentioned) 1. And these are the evil spirits who have a kind of principality in this lower world, and work in the children of disobedience k, having a power fecretly to feduce and tempt to fin, (possibly by moving the animal spirits, and thereby defiling the imagination,) to occasion mens forfeiting their interest in God's favour. as they have lost the same themselves . However, as they can but entice, not compel, fo if we do not yield to, but resist their temptations by prayer and watchfulness, we have a promise that they thall flee from us ".

Secondly, That before God made man, he provided a well-furnished habitation for him; for mankind was made last of all, and found ready prepared for him all things conducing to his well be-

ing, for his necessity and fatisfaction.

Thirdly, That although the creatures in their respective kinds are preserved and propagated ac-Vol. I. S cording

Pfal. exlviii. 2, 5. e Isa. vi. 2, 3. Dan. vii. 10. Pfal. ciii. 21. f Heb. i. 4. 8 Dan. vi. 2z. Acts xi. 7. h Luke xvi. 22. i 2 Pet. ii. 4. Jude 6. Eph. ii. 2, and ch. v. 12. I Jude 6. m Jam. iv. 7.

cording to those laws of nature the Creator was pleased to give them in their fixed and settled state, yet we are not to pretend that those laws were to be observed in the first creation of them; for the herbs and fruit-trees now spring out of the seed, but at first were produced with their seed in them ; and now they are nourished by the influence of the sun, but they were made before there was any sun. To reduce the creation of the world to the laws of motion which now prevail in it, is as if an Indian should attempt to give an account of the making of a watch, by the several motions which he sees performed in it, after it is made, and should imagine, that the materials moving

n Scilicet ut ab ovo omnia. Quemadmodum in plantarum seminibus, plantula, suis jam jam conformata partibus, (soliu que primo erumpunt, gemmä, & radiculâ,) tamdiu tegumentis suis inclusa delitescit, quamdiu idoneo humore minus persunditur aut irrigatur, (ad multos interdum annos:) Ita sundamentum suture prolis, in ovulo humano positum, eò usque quiescit, donec spiritus seminis virilis contagiosa quadam sementatione actuatum sese exserat, & motum vitalem acquirat. D. Gollerus in Ephem. German. An. 12. Obs. 143. apud D. Ray Synopsis Animalium, cap. 1. De Animalibus in genere, quæst. 3. p. 42.

o The Maxim of Epicurus, that out of nothing, nothing can be produced, is grounded upon observation of things produced by the ordinary way of generation and corruption, ever fince the first creation of them; but is of no validity against a

creation itself.

P The text, Gen. i. 11. Whose feed is in itself, may be explained by an observation lately made, That plants contains themselves male and semale powers: For example, That the dust of the apices in flowers: (i. e. the male sperm) is conveyed into the uterus or vasculum seminale of the plant; by which means the seeds therein are impregnated; which was experienced by taking out all the apices of divers tulips before the farina secundans was ripe, which tulips bore no feed when others did. Bradley.

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moving in fuch a manner, at last arrived to the exact frame of a watch.

Fourthly, It has been observed by those, who with diligence have inquired into the works of he great Creator, and compared them with the most exact pieces that are perfected by the art of man, that these last mentioned are so inaccurate, even those which seem to be most artificial and heat, that when examined, (particularly by the help of magnifying-glasses,) the more we see of their shape, the less appearance will there be of their beauty, and the more rude and inartificial they shew themselves to be: Whereas, in the works of nature, the deeper discoveries shew us the greater excellencies; and the more strictly we view them, the more nice and admirable they appear; an evident argument that he who was the author of all these things, was no other than the all-wife and all-powerful God q.

Fifthly, As the works of the creation are the most perfect in their kinds, so they are ordered with plain and wise design, to minister to the admirable ends and purposes for which they were made, whether we consider the whole globe of the earth and sea, or the bodies of animals, and the several organs or parts thereof; all which are exactly adapted to their respective uses; whereby it sufficiently appears, that no parts of the world had their being by chance, but that all of them are the product of the divine infinite power, and wisdom, and goodness: More particularly, 1st, If we resect on the power of gravity, (or ten-

dency

For this remark, fee the feveral observations of Mr. Hooke, Mr. Ray, and Mr. Derham. Ray's Wisdom of God in the Creation. Mr. Derham's Physico-Theology,

dency to a centre,) whereby the leveral parts of the creation are united, and fast bound up, and so preserved from being shattered and dispersed, which their circular motion would otherwise occasion. In the fecond place, the fun affords light and heat, a grateful variety of feafons, and its falutary cherifiing beams to the living creatures and plants. 3dly, The moon enlightens the air, takes away, in some measure, the disconsolate darkness of winter-nights, procures or regulates the motion and flowing of the fea, thereby preserving the water thereof from putrifying, and rendering it more wholesome for its breed. 4thly, As for the four elements, (commonly fo called,) viz. fire, water, earth, and air: The fire cherishes and revives by its heat, and prepares our food: The water affords a great share of matter to things that are produced, and is a part of our fustenance, besides the uses of washing and bathing, and preparing victuals: The earth is the foundation and support of all animals and plants, and yields our food and nourishment: The air ferves us and all animals to breathe in, nourishing and keeping up the vital flame in the blood, without which we could not subsist; to which end it is endued with a natural weight; and elastic or springing power, whereby it 10 forcibly infinuates itself into the bodies of animals, and even plants themselves. Lastly, The several organs of our fenses are the most fitly and curiously adapted to the proper uses of seeing, hearing, smelling, tasting, and touching. Who can forbear to imitate the plaimift's admiration of the wife and gracious designs of God, manifest in the creatures, O Lord, how manifold are thy works! In wisdom hast thou made them all.

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Sixtbly, We find that the creation of mankind is twice mentioned t, not as if there were any Pra-Adamites, or people before Adam, spoken of in the first chapter, and another original of the Jewish nation in the second; for then Moses could not have faid, after the first mentioning the creation of mankind, that God rested from all his works which he had made ", that is, ceased to make any more creatures; nor could Eve have been the mother of all living, that is of all mankind . But Mofes having mentioned the creation of mankind in the account he gives of the fix days work in general w, he comes in the fecond chapter to give us a more particular relation of the creation of the first man and of the first woman, Adam and Eve, and of the institution of marriage.

In this account of the creation of mankind, there are fix things remarkable: The 1/t, That the body of man was formed out of the earth, and the body of the woman from that of the man; and the body being perfected, God breathed into it the breath of life, (which is not faid of other creatures,) or united a rational immortal foul to that body *. Whence he hath instructed us, that however the beafts perish when they die, yet the foul being not produced from the body, as flame from oil, but inspired therein by God, is of an immaterial fubstance, and lives and remains after the body is dead and corrupted. Some divines observe further, That " in this insufflation or " breathing, the rational foul of Adam was im-" pressed with the divine character, or touched " with the holy spirit, that is, received a superna-" tural

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Gen. i. 26. and ch. ii. 7.

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Ch. iii. 20. or as Acts xvii. 26. God made of one blood all nationa of men.

Ch. i.

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"tural principle, in order to a supernatural end, "viz. heavenly bliss, besides the seeds of natural religion sown in his mind; and that this spirit is renewed in baptism." Hence we read the distinction in scripture between the carnal man, that gratises the senses of his body; the natural man, that exercises the understanding of the rational soul; and the spiritual man, or one that apprehends spiritual things, and is disposed to receive them by the assistance of the Divine Spirit.

adly, That God did not form Eve out of the ground, as he had done Adam, but out of his fide, that he might breed the greater love between him and her, as part of the same whole; whereby he also effectually recommended marriage to all mankind, as founded in nature, and as the re-uni-

on of man and woman 2.

3dly, Moses represents God expressing himsels in a peculiar manner at the creation of mankind, not as when the other creature were formed, Let there be light; let the earth bring forth grass; and let the earth bring forth the living creatures, &c. but let us make man in our image, &c. Which some understand as spoken after the manner of kings, (either on the account of dignity or modesty,) like to we order and command, given at our court, &c. Others, as if the words should be rendered, Let man be made; and some, as if God, spake to the angels. But b, 1. There is no reasoning from the custom and propriety of one people or language, to that of another; and the instances

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of the State of Man before the Fall; and Dr. Whitby in loca citata. Mat. xix. 5. Gen. i. 6. See at large Glashi Philolog. Sacr. lib. iii. tract. 3. can. 51. and Dr. Knight, Serm. I.

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flances brought from scripture do not prove an imitation of kings, but a confulting with, and comprehending courtiers or friends. 2. Neither should the words be rendered Let man be made, because the languages derived from the Hebrew (as the Chaldean, Syriac, and Arabic,) render the words to the fame fense as in our Bibles , Let us make man in our image, and fo do divers of the most learned Jews. And lastly, As for consulting with, or employing the angels, God fays here, Let us make man in our image, and let them have dominion over the creatures; but man was not made in the image of angels, nor have the angels fuch dominion; and therefore the generality of the primitive Christians, who lived nearest the times of the apostles, who had occasion to mention this passage, understand it as denoting the Holy Trinity d, and as representing God the Father speaking to the Son, or to the Son and Holy Ghost especially because none but the supreme God is, in scripture said, to have made the world. or to have formed mankind c.

Athly, Whereas mankind is faid to be made in the image of God, it is not in respect to the body, for God is a spirit; but in the sirst place, in respect to the excellency of the nature of man, and the endowments and faculties of his soul, which are peculiar to him, as having a good degree of knowledge, and endowed with so great a measure of reason, and the freedom of his will: And lastly, resembling God in a state of innocen-

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c Pelyglot. Bib. d As Just. Martyr's Trypho, p. 185. edit. Jebb. Tertul. adv. Praxeam, chap. 12. Epiph. Hæres. xlvi. num. 3. c Isa. xxiv. 44. Gen. i. 27, and ii. 7. gen. i. 26, 27. g Legatur Maimon. Mor. Nevoch. pars I. ad finem, chap. i.

136 The SACRED INTERPRETER.

cy and purity, (though not immutable,) according to the new man, which, after God, is created in righteoufness and true holiness. This was lost by fin, but is in some measure renewed in us by the grace of God in Christ, and shall be more

fully renewed and perfected in heaven.

5thly, Man, being fo intelligent a creature, was at his creation placed in fuch an eminent station, as to reprefent God, and to be, as it were, his deputy on earth, having a dominion and power over the rest of the creatures, over the fish of the sea, and over the fowl of the air; over the cattle, and over all the earth . Which privilege God renewed after the flood, that the fear and dread of mankind should be upon the other creatures 1, infomuch m that the wild beafts of the forest keep in their dens, till darkness invites men to rest, and then they fecurely come forth to feek food; but when the fun arifeth, and man goeth forth, they return to their dens. And although some creatures are very wild and fierce, and also excel in strength and swiftness, yet mankind is able to subject them all by art and reason "; whence even

h Eph. iv. 24. As verse 23. k Gen. i. 28. Gen. ix. 2. m As Pfal. civ. 20, &c. n As for theinferior living creatures, what some call instinct in them, seems rather to be a lower degree of reason and thought, and liberty of chusing, sufficient for the ends and purposes designed in the creation; but not fuch as is necessary to make them capable of good or evil, or consequently of rewards and punishments. Indeed they generally pursue the same way in most of their actions, especially such as tend to their food, or preserve their young (as bees for their combs, fowls for their nells, &c.) and do not vary nor use divers methods, as the reason of main kind often occasions them to do; yet one may instance in many actions of brutes which can hardly be accounted for, without allowing

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the Heathen concluded, that the world was made for man °. And in respect to this dominion over the creatures, as well as the other excellencies above-mentioned, the apostle seems to understand the image of God in man °, where he gives that as a reason why the man ought not to cover his head as a sign of subjection: Forasmuch as he is the image and glory of God, in his dominion over the rest of the world, according to the Psalmist. Thou hast made him a little lower than the Angels, and hast crowned him with glory and honour; thou madest him to have dominion over the works of thine hands; thou hast put all things under his feet.

othly, The same great Creator, who distinguished man from the other creatures by so large a degree of reason, and a dominion over them, did also distinguish him in two other regards, viz. By the erect posture of his body, not bending downwards like other living creatures, but as looking up towards heaven; as also by speech, having adapted proper organs, as the tongue and lips, thereto. The first language was given by God to Adam and Eve; and was derived to their posterity as from one common stock, by imitation and use, and continued the same until the destruction of

allowing them some degree of reason and argumentation, thosbut obscure in respect to ours, as of horses, dogs, soxes, &c. And it is not our business to dispute how the great Creator disposes of the souls of brutes, or of any other the works of his hands. As for ourselves, we know that Christ hath brought life and immortality to light by the gospel. Vide Mr. Ray's Wisdom of God in the Creation, part I. p. 43. of the second edition, London, 1692.

Cicero de officiis primo, apud Grot. de Verit. R. Chriftianz. lib. i. fect. 7. P 1 Cor. xi. 7. q Psalm viii. 5, 6.

Babel, after the flood, at which time God divided their language, and gave one fort to one family, and another to another, for the putting an end to their pride and vanity in building the tower of Babel; and for forting them into several companies, for the better peopling of the earth, The first language is by very learned men supposed to be Hebrew; 1st, Because of the names given to some men and places, at the beginning, from the Hebrew original, as of Adam, from a Hebrew word, which fignifies red dust, because he was made of the dust of the earth; and Eve, from a Hebrew word, which fignifies to live, because Eve was the mother of all living, &c. 2dly, Because those people who live nearest to Babel, where the language was divided, still retain great remains of the Hebrew language, as the Chaldeans, Syrians, Arabians, &c. infomuch that the Hebrew tongue being first understood, the language of the others is easier obtained . When we read this history of the creation, we ought to adore and admire the infinite power, and wisdom, and goodness of God, especially his love to mankind.

Furthermore, in the fecond chapter, Moses shews that God having sinished all the works of the creation in six days, and having rested on the seventh day, (that is ceased to make any more) was pleased to fanctify the seventh day, which was a clear declaration of his will, that it should be a day set apart for the honour and worship of him the only true God, and Maker of heaven and earth; as he more fully explained himself in the fourth commandment; of which afterwards.

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Here also we further read of the favour of God o mankind, in placing our first parents Adam and Eve in paradife, or the garden of Eden, (which word fignifies pleafure and delight) in a most delightful and comfortable state; where was also the tree of life, which either had the virtue, by its fruit, to prevent diseases, preserve and repair the natural strength and temperament of the body, and so prolong life, (which some esteem most probable, and that by reason of this virtue thereof, the flaming favord kept man from it after the fall) t, or else was a fign of God's covenant and promile, that fo long as mankind did not commit in, or transgress the commands of their Maker, lo long they should still live and be preserved from decaying, and from death "; otherwise it should leem that our bodies are subject to decays and death, in their original constitution. We are not to inquire how the earth could have at once conained all mankind of all generations, supposing none to have finned or died, or how long they hould have continued in paradife, and when betaken up into heaven, &c. but to be content with what God hath revealed concerning the fall, and the redemption by Christ.

In the next place, we are informed that God was pleased to make trial of the obedience of our first parents, by allowing them to eat of all other fruit, except of one tree, the tree of knowledge of good and evil, so called either as having the virtue to open their understandings, and make them more wise and knowing; according as the tempter pretended v; or from the effect of their eating, they

Gen. iii. 24. Gen. ii. 9. compared with Rom. v.

140 The SACRED INTERPRETER.

becoming thereby sensible of the good of obedience, and the evil of transgression: Of this tree he commanded them not to eat w. It has been observed, that there was a covenant of life made with man in this state of innocency, and not only a law imposed on him; for the prohibition given to Adam, concerning the not eating of the tree of knowledge, is ushered in with this express donation or grant of God, that he might freely eat of all the rest of the trees in paradise, the tree of life not excepted; so that on condition of the performance of his part of the covenant, in not eating of the tree of knowledge, he was to continue in paradise, and enjoy the benefit of the tree of life, and live for ever x.

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CHAP. IV.

From the Fall of our first Parents, to Cain and Abel's Birth.

Gen. iii. WE understand how our first parents were tempted, and beguiled by the old serpent the devil, to forfeit their interest in the covenant, and offend God, by eating the forbidden fruit. The devil might either take upon him the form and shape of a serpent, or else use the body of a serpent, as an instrument or organ out of which to speak, and therefore he is called the old serpent, and by our Saviour, a murderer from the begin.

W Gen. ii. 9, to 18. * Bishop Bull's Discourse of the State of Man before the Fall. * Rev. xii. 9.

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beginning d. Probably the ferpent, of which the devil took the shape, or whose body he used, was of that species which could fly in the air, in the eastern countries, as in Arabia, and appeared fhining like fire, and thereby resembled one of the feraphims, or illustrious angels c, whereby Eve, apprehending him as one of the usual attendants of God, when he appeared to Adam and her, might be the easier beguiled f: And his being condemned, s upon thy belly shalt thou go, intimates, that he did not move so before. There is the less reason to wonder that the devil should make use of a ferpent when he tempted our first parents, feeing he has all along, in former and latter ages, feduced mankind to idolatry, by being worshipped in the form of a ferpent h. The temptations are expressed in these words, that their eyes should be opened, and they should be as gods, knowing good and evil; that the forbidden tree was good for food, pleasant to the eyes, and to be desired to make one wife: So that the moving cause of our first parents apostacy, was an imagination of an increase in wisdom and knowledge, and of some other unknown fatisfaction; which put them on trying an experiment of the effects of tasting the forbidden fruit, for the obtaining it.

Our first parents having transgressed against God, lost his favour, were cast out of paradise, banished from the tree of life, and became subject to sin, and labour, and trouble, and to sickness

and death.

This

d John viii. 44. See Isaiah xiv. 29. and ch. vi. 6. Archbishop Tenison of Idolatry, ch. xiv. p. 352. And see ch. ii. of this treatise concerning the Shechinah. Seen. iii. 14. Archbishop Tenison, ibid. ch. iii. 5. and ver. 6.

142 The SACRED INTERPRETER.

This transgression, and the effect of it in the corruption of our nature, is termed original fin, or the fall of our first parents: In which five things are observable. First, This command of not eating the forbidden fruit, though it may feem flight and trivial, yet was the most proper for the trial of our first parents, in that time and place; for what elfe could have been enjoined them? They could not be supposed so soon to worship any other for God than their Creator; nor to be guilty of perjury, when there were no courts or dealings to occasion it: They had no parents to honour; they could have no temptations to murder or adultery, when there were none but them two; nor to covet or cheat in the midst of such delights and plenty in paradife, which they were the fole lords of; but it was most agreeable to their present state, for the trial of their obedience, to be forbidden some indifferent thing, as the eating of a particular fruit in the garden where they lived. Again, this precept for their trial was not without its difficulties, because it laid a restraint both on their natural and rational appetites: For the tree was pleasant to the eyes k, and so on that account the more alluring, and consequently the greater trial: It was also a tree to be defired to make one wife. Now the defire of knowledge being fo strong in man, it was the greater experiment of Adam's obedience to refrain from what he might apprehend to be a means of fatisfying his curiofity, and increasing his knowledge.

Secondly, This transgression in eating was no slight offence, as it may seem to be; for we are not so much to consider the bare action, namely, the

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Thirdly, Great was the disorder which this sin brought on our first parents, which has been thus explained: Forafmuch as they had bodies to take care of and refresh, God gave them senses, by the mediation of which they should perceive pleasures. in the use of those things, which were adapted to the preservation and comfort of life and being, as in eating, drinking, and propagating the fame kind; nevertheless, being created to love and glorify God, they must be supposed to have their minds enlightened, so as to understand their duty and greatest happiness, and to have those suitable inclinations and spiritual delights insused into them, which might counterbalance the greatest pleasures of sense, and incline them most towards God, as their chiefest good; and yet, being free agents, they might (as they did) abuse the freedom of their will, and fuffer themselves to be wayed by their natural appetites, and the pleafures of fense, to fin against God . Now by sinning

Gen. iii. 5.

M So that the origin of evil does not as some of the ancient Pagans sancied) proceed from any vil dæmon, the supreme principal of evil, (in opposition to a sould dæmon, the supreme principle of good) but from this corrupt

they forfeited their title to that extraordinary grace and affistance before-mentioned, and were in a manner left alone to their natural inclinations towards fensible pleasures, which occasioned a miferable disorder and confusion, and brought mankind into a state of corruption and degeneracy, which must needs be very deplorable, when they were abandoned by their Maker, and exposed to all the temptations of the devil, and their own affections and frail nature. One effect was ", The eyer of them both were opened, and they knew that they were naked; that is, they felt fuch a change upon the commission of sin, that they thereby apprehended an unfeemliness in nakedness, which they did not before. Guilt caused confusion, and a conception of shame in what before was natural, and feemed not indecent, and made them cover themselves with fig-leaves, and hide themselves among the trees of the garden °.

Fourthly, This transgression of our first parents affects us their posterity; for they being driven out of paradise, and from the tree of life, lost their title to the delights of paradise, and to immortal life, for themselves and all their posterity; as when a subject is convicted of high-treason, and forfeits his estate, his posterity must be beggar'd too: Whence we are all subject to labour and sor-

row, to fickness and death.

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corrupt abuse of the natural power, the liberty of the wills. Neither is it inconsistent with the perfection of an infinite Boing, to endow his creatures with such a liberty or power. Set Just. Martyr. apol. i. sect. 36, and 55. Edit. Grabe.

ortam fuisse, quâ turpe in se agnoverit id, quod antea nulls modo turpe habebat. Maimon. Mor. Nevoch, lib. 1. ch. 2.

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Furthermore, as our first parents, by their apoflacy from God, lost their innocency, and forfeited their interest in that spiritual assistance above-mentioned, whereby their natural appetites were grown exorbitant and commanding, and their very natures were stained and polluted; fo from this corrupted stock we descend, and (as a corrupt tree cannot but bring forth evil fruit) there is a fault or corruption of the nature of every man, which naturally is engendered of the offspring of Adam P. This is called the old man q, being that corrupted state of nature we derive from the old or first Adam, contrary to the new man, that state of regeneration or grace, wherein we are placed by faith in Christ, the second or new Adam. Hence our rational part is borne down and enflaved by the fensible; not only our bodies are decaying, but also the flesh lusteth against the spirit: We derive from our first parents the seeds and principles of natural corruption; and this experience frequently teaches us, that the moral inclinations of parents. as well as their depraved constitutions, are propagated to their children; and when it is otherwise, as that vicious parents have virtuous children, that 18, because the inclinations, being vicious in either, are subdued by the affistance of the grace and spirit of God; fo that in general our judgments are prone to error, and our affections depraved: We all fadly experience a pronencis to act against realon and found principles, and a strong biass towards evil: So much do we partake of the bitterness and impurity of the fountain from which

P The ninth article of the church. Teph. iv. 22.

146 The SACRED INTERPRETER.

we spring : Which general corruption of our nature is often mentioned in the holy scriptures.

This stain or pollution of the foul by fin, being contrary to righteousness and true boliness, cannot but be offensive to God; the consequence whereof is our being born the children of wrath, or subject to the wrath of God, without being cleanfed by Christ's blood in the laver of regeneration, by the facrament of baptism. As for the immaculate conception of our bleffed Lord Jefus Christ, we are to remember, that although he received the fubstance of his human body from the Virgin Mary, "yet he received his life and formation, which alone are capable of a mortal or moral contagion, from the immediate power of God, from which nothing that is impure can come; therefore, though our Saviour be the offspring of Adam, according to his human nature, yet he is not the finful and polluted offspring.

The devil prevailed on our first parents by a downright lye; for whereas God had threatened that they should die, or become mortal upon their eating the forbidden fruit, the devil assured them on the contrary; Te shall not surely die. Hence Christ said of him, that he was a liar, and the father of it. So that all liars are the very children of the devil, and do the works of the devil.

As to the curse on the serpent, mentioned in this history x, Thou art cursed above all cattle;

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Melanchon Apol. sive corpus Doctrinæ Christianæ. De Peccati origine. Quod omnes peccaverunt, Rom. v. 12. Hebraica Phrasis est. i. e. rei sunt, & habent peccatum, rem malam & damnatam.—Quod est peccatum in ipså natura hominis propagatum.

As Gen. vi. 5. Jer. xvii. 9. Gal. v. 17. Eph. iv. 22.

See ch. iii. obs. 3. Note de ovulo humano.

Gen. iii. 4.

John viii. 44.

Gen. iii. 14

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upon thy belly shalt thou go; though he was only the instrument by which the devil acted, and had neither will nor understanding to offend, we are to confider, that as the ox which should gore a man, was ordered to be stoned z, to shew the value which God fet on man's life, and to fecure it, (the owner being obliged hereby to take care to prevent it, or lose his beast;) so the serpent was curled by God, (who being the fovereign Lord of all his creatures, might do with them as he pleased,) to shew the foulness of sin, and to excite sinners to repentance, and deter men from the commission of fin, when they behold a creature which was but the instrument so debased; and there was no more injultice in changing the form of the serpent for man's fake, than in fuffering other creatures to be flain for his food; especially, since they were made by God for the ule of man, in one kind or other.

What follows, a I will put enmity between thee and the woman, and between thy seed and her seed; it shall bruife thy head, and thou shalt bruife his heel, contains the first establishment of the covenant of grace, or of the gospel, which was afterwards renewed with Abraham b, (although this passage is not particularly applied to Christ in the New Testament, yet he is therein said to be promiled to Abraham under the term of the feed) . Here we read the gracious promise of Christ's deliverance of the church, and the malice and deftiny of the devil, under the representation of the enmity between the feed or offspring of the woman, (that is, some one of mankind,) and the leed or kind of ferpents. Man is able to reach U 2

Exod. xxi. 28. Gen. iii. 15: b Gen, xii 3:

the ferpent's head where a blow is deadly; but the ferpent can only feize on man by the heel. Thus the true feed of the woman, Jesus Christ, (so called because he took on him our nature from the Virgin Mary, one of the feed or offspring of Eve,) was to bruise the serpent's head, that is, destroy the work and power of the devil, who was the author of sin, and death and misery; whereas the ferpent, the devil, could only bruise his heel, by his instruments prosecute and crucify him, and also, as far as he can, prosecute the members of his church.

Here it may be proper, for the present, to remark briefly, that this promised seed was afterwards called the Messiah, or Christ. Messiah is Hebrew, and Christ is Greek d, and both signify the same thing, that is, Anointed. The anointing of things or persons with oil was an ancient rite of consecration, or dedicating them to a peculiar and sacred use defended. Hence our Lord, being that promised seed, and ordained by the Father to be the Saviour of mankind, and for that purpose being anointed not with material oil, but with the Holy Spirit defended, and therefore Andrew told his brother, We have found the Messiah, which is, being interpreted, the Christ.

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d The Latins, being strangers to the Jewish enstoms, called him Chrestus, and the Christians Chrestiani. Suctonius, in Vita Claudii, chap. 25. Tertul. adversus Gentes. See Bishop Pearson on the second Article of the Creed, Jesus Christ, p. 79. Gen. xxviii. 18. Lev. viii. 11. Exod. xxx. 30. Acts x. 28. Dan. ix. 26. Donn i. 41. Note, the word Messiah, with an b, is nearer to the Hebrew; and Messias, with an s, is suitable to the Greek pronunciation. In these papers the former is chosen.

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Here also we may further remark, that the fending into the world this feed, or this Messiah, (or Christ,) was the grand defign of God from the beginning; and accordingly he was some way or other, by degrees, discovered to the world; as God, in his unfearchable wildom, had determined hould be done, fo far as was most suitable to every age thereof. It was fufficient for Adam to be affured he should come from some one of the seed of Eve; but Abraham was to be further encouraged in he expectancy of his proceeding from one of his own particular family: And Jacob had an account given him concerning the feafon of his appearance. Further, he was to be represented by the most eminent persons recorded in scripture. Thus the New Testament informs us, that Christ is the second Adam!, and a priest after the order of Melchisedeck , faithful as Moses, with more the ike. He was also typissed or shadowed in the rites and ceremonies of the Jewish religion, foretold by he ancient prophets, and more and more gradualy discovered: Nay, the very body of the children of Ifrael, their deliverances, (especially out of gypt,) their land of Canaan, and all the privieges appropriated to their nation, do in a more minent manner represent, or appertain to the blefmgs and benefits procured by this Messiah, and beonging to his church, the heavenly Jerusalem, as being what the infinite wildom, and power, and goodness of God designed to effect, when the fulless of time should come; as we shall afterwards see nore particularly m.

In

he Reasons assigned for the Ceremonial Ordinances, and in he first general Remark on the Gospels.

150 The SACRED INTERPRETER.

In the mean time, the reader is advised to bear in his mind these two last remarks all along in

reading the holy scriptures.

Lastly, Whereas and Adam is threatened with the ground's bringing forth thorns and thistles, we are not to think those to be a new species or kind of plants, but rather that they should more abound for the increase of man's labour by the sweat of his brow.

CHAP. V.

From Cain and Abel's Birth to God's Covenant with Abraham.

Gen. iv. WE read of Cain and Abel's birth, who were the first offspring of mankind. It is observable, that when Eve had brought forth Cain, she said a, Ihave gotten a man from the Lord; by which she might hope for, and mean the Messiah, or the promised seed above-mentioned. Many, with good reason, apprehend that the impatient longing for children, so often mentioned in the history of the first ages of the world, proceeded from the eager desire of being a mother to the promised seed, the Messiah; particularly, that this was the reason of Sarah's giving her maid Hagar unto Abraham to go in unto her c, before she had a child of her own; and of Rachel and Leah

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Leah giving each their maid unto their husband Jacob d, fince the children which were born of a bond-slave, were reckoned as the children of the mistress, whose the bond-slave was.

In the next place e, we have the account of Cain and Abel's offering; of God's acceptance of Abel, who offered by faith f, with a pious mind, and fuch a fense of God and his favour, that he brought the firstlings of his flock, and the fat thereof, that is, the first and best of the kind, which it does not appear that Cain did. It may be also said, that Abel, who understood the promise of the Mefliah, offered by faith, or in testimony of his belief of that future perfect oblation of his: And God's expostulation with Cain, & If thou dost not well, in lieth at the door, feems to intimate the want of moral righteousness in him. God is said to have respect unto Abel's offering, though he reected Cain's h, which respect might be shewn by some ray or stream of light shining upon it from his glory, or shechinah before-mentioned; or by confuming Abel's facrifice by fire from heaven; or in that manner it pleased God oftentimes to give evidence of his favourable acceptance of the offerngs of his fervants i. Hence, what we translate, Accept thy burnt facrifice, is in Hebrew, Let him reduce it into ashes.

Next we read 1 of Abel's murder, and Cain's offspring, and of the piety of Seth's posterity; who egan to call upon the name of the Lord m, that is, n some peculiar and solemn manner not used beore; or as others, called themselves by the name of the

Gen. iv. 3. Heb. xi. 4. & Gen. iv. 7. Gen. iv. 4. on. xxi. 26. E Pfalm xx. verse 8. viii. 38. 1 Chron. xxi. 26. verle 26.

the Lord, to diffinguish themselves from the profane and ungodly posterity of Cain: Hence that holy offspring of Seth are called the fons of God a.

Eve was the mother of all living o, that is, all mankind descended from Adam and her: It is faid; indeed, that Cain was afraid left any who met him should kill him, that he dwelt in the land of Nod, and had a wife, and built a city: Which suppose a great number of people then in the world; which might well be, and all defcend from Adam and Eve; for Adam was an hundred and thirty years old when Seth was born p, and Seth was given them by God instead of Abel, whom Cain flew q; and therefore most likely he was born food after the murder was committed: Whence Adam must be allowed to be an hundred and thirty years of age, when Cain fled and built this city: la which time he had doubtless a great many som and daughters, which are not mentioned; and his offspring might well be increased to a great number, especially when we consider that the first people were more than ordinarily fruitful, according to the divine benediction, and multiplied and replenified the earth . Again, it was not the defign of Moles, to give us a particular account of the whole race of mankind descended from Adam; of whom he fays in general , that he begat fons and daughters; but only of those persons, who were most remarkable, and whose story was necessary to be known for the understanding of the succession to

Gen. v. contains an account of the posterity of Adam by his fon Seth, Cain and his offspring are

n Chap. vi. 2. o Ger. iii. 20. P Gen. v. 3 . Gen. i. 28. 5 Gen. v. 4. 9 Gen. iv. 25.

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not there mentioned, as being a wicked and ungodly generation of men, and who all perished in the flood; but Seth and his posterity, who were the holy seed, and from whence Noah, and Abraham, and the Messiah were derived: And therefore the genealogy here set down, shews the lineal descent of Jesus Christ the Messiah, according to the slesh, from Adam to Noah. These here mentioned, viz. Seth, Enos, &c. were the Patriarchs before the flood. The Patriarchs after the flood were, Abraham, Isaac, and Jacob, with his twelve sons; these last are in particular called, the twelve Patriarchs.

Gen. vi. 1. to 12. we read, that fuch was the corruption of mankind, as to occasion a distinction between those who kept to the true religion, and were called the sons, or children of God; and those who deserted it, or the children of men. Some of the sons of God, that is, the holy posterity of Seth, by degrees began to intermarry with the daughters of men, or the irreligious posterity of Cain: The sad consequence whereof, was the commission of such provoking sins, as caused God to bring a slood upon the whole earth; yet not till after an hundred and twenty years warning; in which time the ark was preparing, to preserve Noah and his family, and two of every sort of creatures w.

We are not to suppose that all things mentioned from the beginning of Genesis to the fixth chapter, were effected soon after each other, because they immediately succeed in the story: There was a long interval of time between some of them; for Vol. I.

The word Patriarch fignifies, chief father of a tribe or family. Acts vii. 8, 9. Heb. vii. 4. See chap. iv. 26. the marginal reading, and Deut. xiv. 1. W 1 Pet. iii. 20.

this part of the Bible contains all we know of the history of the world, for above fixteen hundred

years.

Gen. vi. 13. and chap. vii, viii, ix. we read of the fad effects of fin in the history of the flood; wherewith not only one part, but the whole earth was covered, as appears x; as also of the preservation of the several creatures, and particularly of mankind: We have here also an account how the world was again replenished. It is fruitless to enquire how the waters could cover the whole earth, any further than by the same power of God who made all things; for the ground of our belief thereof is not founded upon any natural causes, which we can assign; but we believe it, because Moses has informed us of it, who was divinely inspired.

Here we may observe, First, Concerning clean beasts, that, as the distinction of clean and unclean beasts was made by the law of Moses; so this was written for those who understood the law and the expression. Some think, that as at first God might give people direction for facrificing, (of which before;) so he might also direct what beasts were sit for facrificing, that is, clean; and what were not, or unclean; which Noah, as a prophet, could discern. Secondly, That God was pleased to preserve some living witnesses of the world's being destroyed by a flood of water, that the memory of such an instance of God's justice,

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^{*} Gen. vii. 19. compared with 2 Pet. ii. 5. and iii. 6.

* chap. vii. 2.

* Aliter Grotius. Aut immunda intelligi
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Verit. R. Christianæ, lib. v. sect. 9. Annotat.

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power, and hatred of fin might be preferved to fucceeding generations. Thirdly, That it is no fecurity to ungodly perfons, that there are great numbers of them: And therefore none ought to encourage themselves in wickedness, because there are so many like themselves; but rather for that cause, they ought to be so much the more apprehensive of speedy and dreadful judgments: For because all flesh had corrupted themselves, because of the greatness of their number, they were so much the nearer to their destruction. Fourthly, That the love and goodness of God is manifest, in that he was pleased to renew the promise made at the beginning of the subjection of the creatures to man; and to give them for his nourishment; and not only (as before) the green herb, but also living creatures a; and further, to secure mankind from all fears of a deluge any more for ever, promising for the future, that there should not any more be a flood to destroy the earth; and making the rainbow to be a visible token of his covenant between himself and all slesh b, &c. Although the rainbow is occasioned by a reflexion of the rays of the fun, from a hollow cloud, or falling drops of rain; yet fince every cloud is not fitly difposed to bring forth a rainbow, we know not if there were any fuch before the flood: It is sufficient, that for the future it was to be a fign of God's co-Fifthly, The ark was a type and figure venant. of the church of Christ, as Noah and his family were of the members thereof: Whose preservation in the flood also prefigured our redemption by the laver of regeneration, or baptilin, as St. Peter explains it c, The like figure whereunto, even baptism, doth now save us. Sixthly, From hence for-

Gen. ix. 2, 3. b Gen. ix. 11. c 1 Pet. iii. 20, 21,

ward it pleased God to cut short the life of man, about half what it was before; and in the next age afterwards, man's life was again reduced to a much

shorter space.

Gen. x. gives us an account of the numerous offspring of Shem, Ham, and Japhet, the three sons of Noah: By whom, and their posterity, in successive ages, and by degrees more and more, the earth was replenished, or the several parts of the world inhabited. Of which three sons, though they are reckoned in the order mentioned d; yet Ham was the younger c, and Japhet the elder s, but God preferred Shem, as he afterwards did Ja-

cob, who was younger than Efau.

They had a pattern from the ark, for making veffels to fail on the waters, whereby the i/les of the Gentiles were divided in their lands 8, no doubt those isles at the first which were nearest, and afterwards those more remote. By isles in the Jewish language, h are meant not only such places as we strictly call isles, being on all sides surrounded by the fea; but any countries which cannot be come at but by fea, or which are beyond the fea! And although America be at a greater distance from the reft, there might be some passages, especially northwards, which opened a nearer course to some part of that country, which have not been as yet discovered by latter ages: Besides, the customs that modern travellers observe amongst the American people, agreeable to other nations, is an argument that all at the first were derived from the same stock; such as, offering facrifice to expiate fins, lolemn marriage, &c. which conformity could not proceed procee per an observ comm dition

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proceed from the reason itself of facrificing, as a proper and natural means of expiation, (as hath been observed before;) nor from any natural notions common to all mankind; but from a general tradition, derived down from some common parents.

A person k who lately made a voyage to the South Sea, gives the following account: "There " are many opinions about the peopling of Ameri-" ca; but the most reasonable to me is, that it was " peopled from Tartary, by way of the North-Pole; " where they suppose it to join with some part of " Asia. This I think very probable, because the " Spaniards, who come yearly hither from Manila " or Luconia, one of the Philipine islands in the " East Indies, are forced to keep in a high latitude, " for the benefit of westerly winds, and have of-" ten founded, finding ground in lat. 42. N. in " feveral places of the ocean, betwixt the East "Indies and America; which makes me conclude "that there must be more land, &c". So that no one can properly object against the peopling of America by the descendants of Noah, unless he could give an exact description of the limits of North America, and fet forth all its borders.

The objection concerning different species of beasts, and other living creatures, being found in America, which are not known in other parts, is of no weight, since we also find divers animals peculiar to some countries, which are not in others on

the same continent, as elephants, &c.

As for the negroes, or blacks which are in Egypt, and other parts of Africa, it is evident that these countries were peopled by some of the descendants of Ham or Cham, one of the sons of Noah;

P. 324. Grotius, Aliiq; in Gen. x. 6.

Noah; because it is said m, that Jacob sojourned in the land of Ham, which means Egypt, whither Jacob and his family went from Canaan. Again, the very name of Egypt, in Hebrew, is Mizraim, from Mizraim, one of the fons of Ham, by whom and his descendants Egypt was at first planted, From the Pfalmist's calling Egypt the land of Ham, it feems probable that Ham went thither himself, and there fettled with his fon Mizraim. have observed that the denomination of the word Ham or Cham, imports, that the blacks descended from him; for the Hebrew Cham fignifies hot, and Chum black or fun-burnt, from Chamam to be hot: From which they conceive, that as the people of Africa were originally descended from Cham, so their colour was always the fame. And it has been observed, that there are many negroes in Lifbon, as black as in Africa, though their progenitors had been transported into Portugal many years ago: So that the different qualities of the air and climate are not the cause of the alteration of colour ".

Gen. xi. 1, to 10. we read the design of building an exceeding high tower to preserve a name, that the builders might be famous and renowned among posterity; and how God prevented it, by confounding their language; which came to pals somewhat above one hundred years after the flood. This confusion of tongues did not only serve to prevent the building of Babel, but was a ready way to people the earth, by dispersing mankind; which was done in an orderly manner, every one as-

m Psalm cv. 23, 27.

n Lahontan's View of North-America, Vol. 1. Letter 23. p. 190.

O Which being the cause assigned by Moses, it seems needless to inquire after other motives. See Ainsworth and Patrick in loc.

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ter his tongue, after their families, in their nations P. By this expression it appears, that families are parts of a nation, for the families were in their nations; and a nation is an offspring that containeth many families.

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The nations, that is, the heads of nations or tribes, were fixteen, viz. seven of the descendants of Japhet q, four of Ham r, and five of Shem r. The families were the descendants of each of these fixteen above-mentioned. God so ordered them to speak with divers tongues, that their tongues also were ordered after their families in their nations.

This, by the way, fuggests a further thought, concerning the Blacks being the offspring of Adam and Noah, as well as others, notwithstanding their different colour: For why might not God give to Ham and his posterity a different colour from the rest of Noah's children, to make some the more agreeable to fuch of their own likeness, when they were all to be scattered abroad; and to render them the more inclined to fort themselves in different companies, for the better peopling of the world, as well as to oblige them to it by the different languages, which he gave them for that purpose? And although the blacks generally differ from others, not only in colour, but in other respects, specially their hair and lips; yet that is no more an objection, than the variety of features, so remarkable in some particular families of the same country in Europe.

The lesser Asia and Europe were planted by the even descendants of Japhet: Syria, America, Melopotamia, Assyria, Media, Persia, and India, by the five

P As it is chap. x. 5. Gen. x. 2. Verse 6.

five descendants of Shem: Africa, Egypt, Ethiopia, Canaan, and Arabia, by the four descendants of Ham. But since the number of mankind was but comparatively small ", it is not likely that they took the whole world into the first division or plantation, which doubtless was effected within a reasonable compass; the rest being planted by degrees, from colonies of the respective nations.

Nimrod, of the posterity of Ham, being at first a mighty hunter, probably of wild beasts which were offensive, and thence growing expert in weapons, and having gotten a company, and being a man of a forward, ambitious, and violent temper, invaded part of the country of Shem, built Babel, or Babylon, and extended his conquests in Mesopotamia; and became the founder of the first or Assignian monarchy.

CHAP. VI.

From God's Covenant with Abraham, to the renewing of it with Isaac and Jacob.

Gen. xi. 10. O the end of that chapter. We have here a particular account of that branch of Noah's family, from which Abraham sprung. One of Noah's sons (named Shem) had five sons, viz. Elam, Ashur, Arphaxad, Lud,

Mede, book I. disc. 49. Dr. Wells's first vol. of the Old Testament, chap. 3. About seven thousand, as hath been computed, from Gen. x. Gen. x. 9.

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and Aram: Now whereas Abraham defcended from Arphaxad, therefore Moses gives us so particular an account of that line, in this chapter, because Abraham was that person, from whom the Ifraelites descended, concerning whom it was Moses's principal purpose to write; forasmuch as the descendants of Abraham were, strictly speaking, the only church of God, that we know of, till Christ came into the world. There are indeed some other persons mentioned in scripture, as pious and religious; such as Melchisedeck and Job, whom one of the ancients accounted to be as a prelude to the calling of the Gentiles, and to the admission of them to be the members of the church of God, under the Messiah; but the posterity of Abraham, by his fon Isaac, are represented as the peculiar people of God, and properly the ordinary members of his church.

It pleased God to chuse one particular family; First, The better to preserve the pure religion. Secondly, That from thence the promised seed, the Messiah, should come: Hence that family was to be distinguished from all others, the better to prelerve them from idolatry, and that it might appear more evidently whence the Messiah proceeded: And this is the people, whose history we have in he rest of the Old Testament. And therefore Moses, having declared in short the history of the reation and the condition of mankind at the beginning, having also discoursed of the slood, and the family of Noah, who were preserved to replenish the earth, and also having reckoned up Noah's offspring, and especially as to what conterned Abraham; now he comes to treat more particularly of the Israelites, who descended from Abraham.

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S. Augustin de Civ. Dei. lib. xviii. chap. 27.

This facred history begins the next chapter, Gen. xii. and so on; where we read, how God chose Abraham and his posterity, to be his people: Abraham begat Isaac, and Isaac had two sons, Esau and Jacob: This Jacob was the father of twelve sons, whose numerous posterity made up the people of Israel, afterwards called Israelites, and

then lews.

The holy scripture gives us the history of these in order; First, Of Abraham, the founder of the family; then, of his fon Isaac; and lastly, of his grandfon Jacob, with his posterity. So first we have the history of Abraham, to whom God appeared in Mesopotamia, and made him a solemn promife, which he afterwards renewed: That he should have a numerous offspring, which God himself would particularly blefs, and make great, and give the land of Canaan to, from the river of Egypt, to the great river, the river Euphrates ; not that any more than the land of Canaan, properly · fo called, should be their possession d, but that they should have dominion over the rest: So Solomon reigned over all the kingdoms, from the river, unti the land of the Philistines, and unto the border of Egypt . And to prove Abraham's faith, God commanded him to get out from his kindred and father's house, (which had been infected with idolatry, from which he, with his family, was to be preferved,) f and to leave his own country Melopotamia, and go to Canaan, which was four hundred miles westward distant & from him, as it were, to take possession of it, in the behalf of his posterity.

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b Gen. xii. to chap. xxv. 3. CAs it is Gen. xv. 18.
d Gen. xvii. 8. CI Kings iv. 21. f John. xxiv. 2.
8 Munster, in Gen. xxxv. 26.

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Gen. xv. 18 ofh. xxiv. 2.

posterity. Abraham, on his part, was to walk before God h, to go on to please him, and be perfect, or fincere, or upright. It pleased God in making fuch a promise to Abraham, and entering into covenant with him, to condescend to the manner of men; who fometimes, in their more folemn covenants i, used to divide a bealt facrificed, and to pass between the parts of it; as much as if they had faid, Let me be divided and cut in pieces, if I violate this covenant: In compliance with this custom, it is conjectured, that the Divine Majesty, represented by a burning lamp, passed between the pieces,

in making the covenant with Abraham *.

Nor did God only promise Abraham thus far: But moreover, that in him all the families of the earth hould be bleffed ; or, as it is further, " In thy feed hall all the nations of the earth be bleffed, which is, that Abraham should be the spiritual father of all the families or members of God's church; and that God did enter into an everlasting covenant with them, in and by him; and to this purpose, that Christ or Messiah, the Saviour of the world, promised at the beginning a, under the term of he feed of the woman) should, according to the lesh, proceed from his offspring: So that in that eed of his, all nations should be blessed; the Jews his natural children, and the Gentiles his spiritual ones: And this is confirmed under the New estament °. And further, the covenant God was pleased

Gen. xvii. 1. Jer. xxxiv. 18. k Gen. xv. 10, 17. See Jer. xxxiv. 8,—20. A passage which describes noient religious customs, and strikingly illustrates and supports e history of Abraham's covenant and facrifice. See Mr. sede, book II. chap. vii. But others understand, that the urning lamp, paffing between the pieces, confumed them in ken of God's acceptance. Chryfolt. apud Patrick in loc. Gen. xii. 3. m Gen. xxii. 18. n Gen. iii. 15. See Rom. 11, &c. Gal. iii. 7, 8, 16, 17, 28, 29.

pleafed to enter into with Abraham and his posserity, to be a God unto him and them p, imported, in the spiritual sense, a promise of eternal life in heaven: For as a Christ proves the resurrection in general, from I am the God of Abraham, &c. so the apostle explains it to mean a resurrection to life eternal. God is not ashamed to be called their God, for he hath prepared for them a city, that is in heaven, which accordingly Abraham

looked for '.

Thus was God pleased to enter into covenant with Abraham; and to confirm it, and support his hope therein, he changed his name from Abram, which signifies high father, to Abraham, which imports the father of a multitude; by adding one Hebrew letter called He (as our H,) being the first letter of the word Hamon, which in Hebrew signifies a multitude "; for, says God, A father of many nations have I made thee ": As also for the same reason He (or H) might be added to the name of Sarai to make it Sarah ". The sign or token, and seal of this covenant was circumcisson, according to God's appointment ".

This circumcision was the cutting off the foreskin of the member, which is the instrument of generation, of every male that was the offspring of Abraham: In which part of the body, rather than any other, God might appoint the mark of his covenant to be made, that they might be denominated to be an holy seed, consecrated to him from the beginning: For since God covenanted with Abraham to multiply his seed, and to bless all the

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P Gen. xvii. 7, 8.

Mat. xxii. 32.

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Gen. xvii. 5.

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Gen. xvii. 9, &c.

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nations of the earth in him, it was meet that the feal of the covenant should be impressed on the very instrument of generation, that it might be fuitable to the nature and intent of the covenant, and the better renew the remembrance of it. Another secondary reason for circumcision, mentioned by one of the most judicious among the Jewish rabbies , is not unworthy our notice; and that is, Its "being a common fign of unity " among the posterity of Abraham, and of di-" stinction from other people; so as they might " be known to be fuch: Forasmuch as a slight " marking of a limb might be imitated, and ob-" literated or healed up again; but not fuch an one " as this; nor would any person comply with it, " or with so painful an one, except on the score of " faith and religion." This institution of circumcifion afterwards was made part of Mofes's law: Upon which the Jews did always much value themselves, that they, of all nations, should have on their bodies the token or seal of the covenant. which God himself made with their forefathers: So they accounted it their glorious and peculiar privilege, and the chief ground of their dependence on God's favour: Upon which they esteemed circumcifion more than all the other rites and orders of the ceremonial law; and the term uncircumcifed was the highest reproach, as with us an heathen or infidel 2. As for strangers admitted among them, (as profelytes, of which hereafter) their males also were to be circumcifed, and so they were accounted the adopted children of Abraham 2.

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Maimon. Mor. Nevoch. pars iii. chap. 49. ² Judges ziv. 3. Gen. xvii. 12, 13. Exod. xii. 48.

This circumcifion was to continue till Christ came, and then to cease; because it was a sign or token of both the parts of the covenant God made with Abraham, viz first, That the promifed feed, the Messiah, should (as man) proceed from his loins; but when the covenant was made good, and Christ the promised seed was come, there was no reason for the continuance of the sign of it. Secondly, Circumcifion was also a fign of the other part of the covenant God made with Abraham, That he would be a God to him and his posterity, or they should be his peculiar church and people; but in Christ, the Gentiles, as well as the Jews, were to be members of God's church, ('as hath been observed before:) And the promise of this c, was made before Abraham was circumcifed, as the apostle remarks d. But the Jews, after Christ's appearance in the world, would not believe nor understand this, nor allow that any besides Abraham's feed, or unless they were circumcifed, and made profelytes, should be in covenant with God: And fo were much prejudiced against the apostles, for preaching down the ceremonial law, and more especially abolishing the sacrament of circumcision. The careful observation of this will render a great deal of the New Testament more easy to be underflood, when we come to confider that part of the Holy Bible.

Thus far we see God's kindness to Abraham, and the covenant made with him, and promise to him; of which circumcision was made a token and

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Not Abraha in this God, entire on him try into old . of a far he was rah tak his wif lie; fo of his wives) and fo was not interma feuds a him to the for when (crifice 1 had giv the heir

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b Sed etiam veteres Hebraei in ea fuerunt Sententia, quod tempore Messie, cricumcisio spiritualiter, non carnaliter amplius, fieri debet. P. Fagius in Deut. x. 16. Gen. xii. 3. d Rom. iv. 9, &c.

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Notwithstanding all this favour God shewed to Abraham, yet he had many afflictions, as we read in this history, and several trials of his faith in God, and obedience to his will; for, besides his entire refignation to God, and firm dependence on him, when he called him out of his own country into Canaan, when he was feventy-five years old , he was forced to leave his abode by reason of a famine, and go to fojourn in Egypt; where he was in danger of having his beloved wife Sarah taken from him . The instruction he gave his wife, to fay that she was his fifter, was no lie; for the was fo indeed, as being the daughter of his father Terah, (who had, it feems, two wives) but not the daughter of his own mother; and so his half fifter by the father's fide ; and it was not esteemed unlawful among the Gentiles to intermarry in fuch case h. Again, there were feuds and disquiets in his family, which obliged him to dismiss Ishmael, one of his son's . But the forest affliction, and most severe trial was, when God commanded him k, to flay and fatrifice his only and beloved fon Isaac, whom he had given to him in a miraculous manner, to be the heir of his great estate, and (which was infinitely more) the heir of the promise which God had made, to establish his covenant with this very ion Isaac, for an everlasting covenant, and with his

Gen. xii. 4. f Gen. xii. 10, &c. 28 again afterwards, Gen. xx. 2, &c. 8 Gen. xx. 12. b Grotius in Gen. xx. 12. Others esteem her to have been the daughter of Haran, Abraham's brother, and grand-daughter to Terah, and so the niece of Abraham; it being usual with the Hebrews to call such near relations by the name of sister, and grand-child by the name of daughter. Ainsworth. Gen. xxi. 9, &c. 8 Gen. xxii. 2, &c.

feed after him 1; and though he knew that God, who, contrary to the usual course of nature, had blessed him with a son, was able to raise him up even from the dead m, which he believed, though there had been no example then, of any such resulting resulting this was such a trial as might stagger the sirmest resolution. Still he persisted in bealieving God, and discharging his duty; and God delivered him, and made good all his promises.

Here we may learn a religious behaviour, viz. to endeavour to intitle ourselves to God's savour, by doing our duty, and submitting to his will; and then relying on his gracious promises, which in their proper season, and in God's own way;

shall at length be all accomplished.

Furthermore, from this history of Abraham's attempting to flay and facrifice his fon, we are not to conclude that a parent has an authority and power over the life of his child, or that Abraham was unnaturally cruel towards his; but that God, who is the fovereign Lord of all his creatures, may dispose of them as he pleases: And for that cause Abraham is justified in complying with the divine appointment. In the next place, we are here taught, that the prophets (and fuch were the ancient Patriarchs) were fully affured of thole things which God revealed or spake unto them; which they believed as strongly as things of fense: For if Abraham had in the least doubted, whether this were the will of God, or no, he would never have confented to a thing which nature abhorred; nor, without the like affurance afterwards, have dismissed his son, on his hearing a voice, Lay not thine hand upon the lad. In like manner one near relations by the same of the

Gen. xvii. 19. * Heb. xi. 19.

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e are not and powham was od, who es, may nat caule he divine are here were the of those to them; hings of doubted, he would ature ab. terwards, a voice, e manner we learn, what affurance the Patriarchs, as prophets, had of the truth and reality of what was revealed to them in the following history of Joseph, who was so convinced that God would bring up the Israelites, his brethren, out of Egypt, that he took an oath of them, to carry up his bones with them from thence o.

Abraham also was a lively figure of the infinite love of God to mankind in Christ Jesus; for as Abraham, in obedience to God, designed to slay and offer his only son; so God the Father sent his only Son to be slain and facrificed for us: And slaac's carrying the wood on his own back, with which he was to be made a burnt offering, was a sigure of Christ, who bare his cross. And further, as God promised Abraham, that in his seed all families of the earth should be blessed, that is, that the Messiah should proceed from him; so he rejoiced to see Christ's day, and he saw it, and was glad. He saw it by the eye of faith, though as a off r, and also in his son Isaac who was a type or sigure of him.

In Abraham's time two remarkable things occurred, not yet mentioned; the first concerning his kinsman Lot, whom he had brought along with him, when he came out of Mesopotamia's, and who, by reason of the increase of both their stocks of cattle, and the contention of their herdsmen, was parted from him, and abode near Sodom. It is happened, that some neighbouring princes at that time warred against the king of Sodom, took it, and also carried away Lot among the rest, and all his substance; whom Abraham, with his family, ervants and other assistance, rescued; and havelength.

n Gen 1. 24, 25. OJohn xix. 17. P Gen. xii. 3. John viii. 56. Heb. xi. 13. Gen. xii. 4.

ing taken some spoil from the enemy, he gave the tenth part, or tythes thereof, to Melchisedeck, priest of the living God . Now this was long before the Jews were an established people, and therefore tythes cannot be faid to be originally derived from them: Besides, Jacob also vowed the tenth to God ". And from Pagan writers we learn, that feveral nations, very far distant from each other, in different parts of the world, and, as it feems, without the least acquaintance or commerce one with another, observed this custom'. Now, fince this proportion of one in ten is certainly indifferent in itself, and not to be determined by natural reason, any more than one in seven or eight, it is reasonable to believe, that this custom of paying tythe, like that of facrificing, mentioned before, had some divine direction for it; and that it was derived from Adam to Noah, and from him to his posterity; till at length, at the dispersion at Babel, it spread over all the world.

The other remarkable occurrence, in Abraham's time, was the destruction of Sodom and Gomorrah: In the history whereof, we may observe, in the first place, the justice and goodness of God, and the temper of a good man w. The justice of God was shewn, in his raining down fire and brimstone upon the wretched and lewd inhabitants; his goodness, in being disposed to forgiveness, is only ten righteous men could have been found among them. And we have an instance of the temper of a good man in Abraham, who, with so much pity and concern interceeded for them, and that fix times, one after another. Further, in this history we read Lot's offer of his two daugh-

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daughters to the Sodomites *; which offer, though not altogether excusable, no doubt proceeded from his real perplexity of mind, and defire of preferving his strangers (the rights of hospitality being always accounted sacred) and of preventing that more unnatural sin, which they would have committed with those of their own sex, thence called sodomy.

And as for the daughters contrivance afterwards of making Lot their father drunk, and then lying with him , they appear not to have acted by the instigation of brutish lust, but from a desire to preserve seed of their father, or to prevent his family from being extinct; the first-born faying, There is not a man in the earth to come in unto us, after the manner of all the earth, as not knowing how far the fire from heaven, which had already destroyed the country where they had lived, did or would extend: So that their case was very fingular, and their behaviour ought not to encourage the like practice in others. The last remark we may make on the destruction of Sodom and Gomorrah, is, that it hath pleased God a continued monument should be preserved of it, in the lake called Afphaltites, the Salt-Sea, and Dead-Sea, having no visible passage into the ocean; the water whereof is falt to the highest degree, and extremely bitter and nauseous, and bears up one's body in swimming with an uncommon force 2.

Z 2 CHAP.

Gen. xix. 8. Gen. xix. 31. Mr. Maundrel's Journey, March 30.

CHAP. VII.

From God's renewing of the Covenant with Isaac and Jacob, to the giving of the Law.

To proceed: We have next the history of Abraham's fon, namely Isaac, the heir of his father, and of the blessings promised to him: God renews the same promise to Isaac, which he had made before to his father Abraham; and yet, as Abraham, so his son Isaac had his afflictions and troubles, in which he had the experience of God's providence and deliverances.

He was married to Rebekah, one of his father's kindred and country; by whom he had two fons, who were twins, Efau and Jacob: Efau and his posterity (called Edomites) dwelt on the fouthborder of Canaan, viz. Idumæa: But God defigned that the youngest, namely Jacob, should be inheritor of the promise; and so permits him to get the birth-right from his eldest brother, and the blessing from his father.

Moses then gives us the history of this Jacob: As his father had blessed him, so God himself consirmed it, and renewed the promise to him, which before he had made to his grandsther Abraham, and his father Isaac; and accordingly afforded him sundry instances of his favour: One was, that of increasing his stock of cattle in a miraculous manner; for when the agreement was made with his father-in-law, that the spotted cattle should

Gen. xxv. 19, &c. b Gen. xxviii. &c.

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> Gen. xxviii. 20 Pfal. l. 1. xxxii.

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should be his, and that fort increased exceedingly, it did not proceed from any unjust policy in Jacob, in setting pilled rods before his cattle c, that artisce would be now a vain contrivance, but from God's suggesting and succeeding that device, as appears from the Angel's message to him in a dream d.

We learn, in two instances, a religious method of obtaining favour and affiftance of God, in our worldly concerns, from Jacob's practice: The first is, that folemn vow which he made to God, on his going a long journey to take a wife of his father's kindred. And Jacob vowed a vow, saying, If God will be with me, and keep me in this way that I go and give me bread to eat, and raiment to put on, so that I come again to my father's house in peace, then shall the Lord be my God; (I will perform some special service to him;) and of all that thou shalt give me, I will surely give the tenth unto thee, to be employed in thy service '. Jacob's other behaviour for the securing God's help, and the use he made of it, is an excellent pattern for us in our affairs . His case, in short, was thus: He had offended his elder brother Esau, in the procuring of the birth-right, though it was providentially effected by God; and understood that his brother was coming against him with four hundred men: In this case, he first betakes himself unto prayer to God h, then he endeavours to pacify his angry brother with a present i. By this means having succeeded, and being again settled in safety, he erected an altar, and called it

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Gen. xxx. 32, &c. d Gen. xxxi. 10, 11, 12. Gen. xxvii. 20, &c. f Compare Duet. xxiii. 21. 1 Sam. i. 11. Pfal. l. 14. and Pfal. lxi. 5. Ecclef. v. 4. Jonah i. 16. Gen. xxii. b Ver. 9, &c. l Ver. 13.

El-elohe Israel, that is, God, the God of Israel, Hence we learn, what is to be done in our necessities or occasions, viz. first to implore the favour and affistance of God's providence; then not to neglect, but to set to our own endeavours; and having succeeded, to ascribe the praise and glory to God.

Unto Jacob also was revealed the coming or manifestation of Christ, or the Messiah, above seventeen hundred years beforehand: Of whom he prophesied , that the scepter should not depart from Judah, nor a law-giver from between his feet, until Shiloh come; and unto him shall the gathering of the people be . Which prophecy is thus explained: By the scepter is meant that of which a staff, rod, or scepter was anciently a figure, viz. any power or majesty of government: Of the same importance is a law-giver, or ruling power. tween his feet, that is, of his race and stock". Shiloh is the Messiah, or Christ, as the ancient Jews confess: By Judah is understood the body of the people, confisting of the Hebrews or Israelites in general, but chiefly of those of them called in after-ages Jews, from the Patriarch Judah "; fo the meaning is, not that Judah, or the Jews, should have a king till the Messiah came, or should not cease to be a kingdom, strictly so called, but should not cease to be a state, a body politic, or commonwealth, having a power of government and jurisdiction within itself, though under different forms, and managed by persons of a different rank, until the Messiah came. Now, under the Romans,

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k Ver. 20. ¹ Gen. xlix. 10. ^m As the words fignify. Deut. xxviii. 57. Cafaubon Exerc. num. 3. Cunæu de Repub. Jud. lib. i. chap. 9. Mede, book I. difc. 8. Scil ad mentem Justin. Martyris in Trypho. p. 152. edit. Jebb London, 1719.

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Romans, the Jewish state and commonwealth, with their city and temple, were utterly destroyed, which till then had continued united under some form of government from the beginning; and therefore before that, or in that age or generation, the Messiah was to appear, as he did. scepter or authority is attributed unto Judah, rather than to any other tribe, because the ten tribes carried away by the Assyrians never returned; but the tribe of Judah did return out of Babylon, with that of Benjamin (which last was only an accession, or addition to that of Judah) fo that the tribe of Judah had the bleffing of the Patriarch, and the name and honour of the kingdom, commonwealth, and people, who are of the posterity of Jacob: For, from this tribe of Judah, (which probably the Patriarch Jacob forefaw as a prophet, and for that cause mentioned it) the country was called Judea, and the people Jews '; who, even under the captivity, were a distinct body, and preserved a shew of government, having their chiefs or heads of the captivity, who are styled rulers of the congregation ", and, after the return, the government was restored to them; for that, during the captivity, the scepter was rather interrupted, as to its full extent, than departed from Judah; but an interruption, or ceafing for a time, is not the thing here spoken of, but a departing; the government wholly cut off and ceafed, as it was under Titus the Roman emperor.

It is here to be observed, that before the coming of Christ, the ancient Jews and their interpreters understood this prophecy to be certainly meant

of

Y Joseph. Antiq. book II. chap. v. near the end. W Ezra

of the Messiah, and of none other o: But, fince that time, they have forced themselves to put the most strained and contradictory meanings upon it P, to avoid this ancient and clear evidence of our Lord Jesus being the true Messiah, or Christ: But the truth of this exposition is confirmed by the last words of the afore-mentioned prophecy: And unto him shall the gathering of the people be; for this is the fame character by which he was declared to Abraham, a In thy feed shall all the nations of the earth be bleffed. He was fignified also by this character in the prophets, In that day there shall be a root of Jesse, which shall stand for an ensign of the people; to it shall the Gentiles seek. And, 'The mountain of the house of the Lord shall be established in the top of the mountains, and it shall be exalted above the hills, and the people shall flow unto it '. In short, this prophecy began to be fulfilled when the Romans had brought the Jews under subjection; and in Christ's time the prophecy was still accomplished more and more, Judea being reduced into the "form of a province (on the banishment of Archelaus) and the Sanhedrim, or great council, having loft their judicial power of life and death; and at last, when Jerusalem was destroyed, the fcepter and law-giver finally departed from them; then their commonwealth and church were destroyed together; and so this ancient prediction was completely fulfilled.

For the better understanding this history of the Patriarchs, we may observe, that the most con-

o P. Fagius & Grot. in Gen. xlix. 10. Mede, ibid. P Vide Pool's Synopsis in Gen. xlix. 10. Gen. xxvi. 4. Isaiah xi. 10. Micah iv. 1. See the fourth general Remark on the Prophets. Josephus's Wars, book II. chap. 7. at the beginning.

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Munste, Heb. xi.

t, fince constant abode of Abraham in Canaan, and of Isaac afterwards, was near Beersheba, in the utmost to put corner of Canaan fouthward , and fometimes eanings they abode near Hebron, a little higher in the vidence country. And as for Jacob, he was fent by his Christ: father Isaac into Charan (called also Haran, or d by the : And Aram) in the country of Padan-Aram, in Melopotamia, whence Abraham came, above four hunfor this dred miles distant from Beersheba in Canaan "; lared to to fetch him a wife of his own kindred, who lived is of the in that country, that he might not marry any of the his chaidolatrous Canaanites; and after twenty years stay Shall be at his father-in law Laban's house, he returned an of the 1, s The with his family and numerous cattle into Canaan, where also he tojourned in tents in divers places x, tablished as Abraham and Isaac had done before him, until exalted his old age, when he was removed into Egypt. into it '. ed when ojection;

Thus, though God promised the land of Canaan to Abraham, Isaac, and Jacob's feed, yet, as the apostle observes, they dwelt therein themselves in tabernacles, as strangers only, by faith relying on it, that God would make good his promife, as he did afterwards; to which purpose he bleffed Jacob with twelve fons, whole numerous offspring made up the children of lirael, and possessed the

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These people were called Hebrews, according to the most received opinion, of Heber *, one of the ancestors of Abraham; and Israelites, or the children of Israel, from Jacob, who was also named by God himself, Israel, that is, as a prince prevailing with God; from the combat mentioned VOL. I.

Gen. xxi. 31. and chap. xxiv. 62. and chap. xxvi. 33. " Munfter in Gen. xxxv. 26. x Gen. xxxiii. and xxxv. Heb. xi. 9. * Hottinger. Thefaurus, lib. I. chap. i. feat.

178 The SACRED INTERPRETER.

Gen. xxxii. 28, 29. And after the return from the Babylonian captivity, they were called Jews, and their country Judea (as it hath been already remarked) from Judah, one of the twelve fons of Jacob; and because the tribe of Judah was the largest, and which returned from the captivity,

whereas the ten tribes never did.

Gen. xxxvii, &c. We have a relation of this people, especially in these following particulars; namely, the preservation of Joseph, one of the fons of Jacob, from the defign of his brethren to destroy him, and his advancement in Egypt; how God brought it to pass, in the time of a famine, that Jacob and his family were fuccoured by Jofeph's means under Pharach, king of Egypt; and afterwards concerning their posterity's being oppreffed there by another king, called also Pharaoh, (as all the a Egyptian kings were then called) how miraculously Moses was preserved by the means of Pharaoh's daughter; how God appeared to him, when grown up, by the shechinah, or glory afore mentioned, in the likeness of flame, in a bush in mount Horeb; and appointed him (together with Aaron his brother) the deliverer of the Ifraelites; how many figns God wrought by him for their deliverance, and what plagues were brought upon the Egyptians, their oppressors; how they were at length (after fourfcore and fix years flavery) delivered, and passed over the Red

Sea; and, of Ca This part of

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[&]quot;Hor. in Gen. xii. 15. The king of Egypt is called Pharaoh; and chap. xli. 1. he is called fo two hundred years after; and Exod. i. 8, 11. about an hundred and forty years after that.

Bee Heylin and Dr. Wells's Geogr. of the Old Testament, vol. II. chap. ii. sect. 2 It is not called so for any redness of either water or weeds, &c. but because anciently stiled

Sea; what befel them afterwards in the wilderness; and, at last, how they were brought into the land of Canaan, which God had promifed Abraham. This history takes up the rest of Genesis, and most part of Exodus and Joshua.

Here we have many instances of the provocation of fin, of the calamities of God's people in this life, of God's truth in fulfilling his promifes, of his wildom, power, and providence in protecting his fervants, and deltroying the deligns of their enemies, and bringing to pass what he had determined.

In particular, who can read the history of Jofeph's preservation and protection in Egypt in order to the succouring his father and brethren in a time of famine, without adoring the wifdom, goodness and providence of God? That Joseph should be hated, and fold by his brethren to merchants, who were travelling into Egypt (as it was and is still the custom in the east, to buy and fell flaves): That thefe merchants should difpole of him, not to a private person, but to a great officer in the king's court there (which was the occasion of his future authority): That he should be preferred, and yet after that cast into prison, and to (to all outward appearance) rendered incapable of any future eminency: That he should there interpret his fellow-prisoners, the chief baker's and butler's dreams, in fuch manner as it came to pals; upon which he should be recommended to. Pharach, for interpreting his dream, and by him advanced, and made ruler over all the kingdom, and Aa2

filed the Sea of Edom, (as being partly on the coast of Edom) the Greeks knowing that Edom fignifies Red, by mittake called it the Erythrean, or Red Sea.

Gen. xxxvii, &c.

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fo enabled to entertain his father and brethren, with their families, and to preferve them from perifhing.

Concerning Jacob's fettlement with his family in the land of Goshen, in Egypt, it is said, that Joseph contrived they should be there apart them. selves, because every shepherd is an abomination to the Egyptians a, and yet Pharaoh had flocks of cattle, and rulers over them e; of which this account is given: I hat the great courtiers, and generality of the Egyptians lived in towns and cities, and the common people mostly exercised arts and trades; but there was another fort, who lived more remote in open places, and were shipherds, and, for the divertity of their employments, contemned and difrespected by the former fort: Befides, that those ther herds had often, in a tumultuous manner, occasioned great commotions in the kingdom, which made their very employment odious to the rest .

In the next place, the providence of God appears in the sufferings of Jacob's posterity afterwards in Egypt: When they had been succoured there an hundred and twenty years, they suffered very sore affliction and slavery, which is computed to have continued sourscore and six years, viz. from the time that there arose up a new king over Egypt, which knew not Joseph's, either as being born after Joseph's death, or who willingly slighted the service that Joseph had done for that nation, on a political account: For the reason the Egyptians gave for their severity to the Israelites was, because they multiplied so much as to become more

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d Gen. xlvi. 34. Chap. xlvii. 6. Cunæusde Rep. Heb. lib. i. chap. 5. Compare Grotius and Patrickon Gen. xlvi. ult. Exod. i. 8.

181

and mightier than the Egyptians themselves h. The danger that might arise from thence, was deligned to be prevented by hard ulage, in employing the Ifraelites in buildings, in making bricks, and in all manner of service in the field; for which purpose they had task-masters, who were Egyptians, fet over them k, and also officers directed by the task-masters, which officers appear to be of the Israelites themselves 1. Another method to prevent any danger from the Ifraelites, was to destroy their new-born male children m. All this, it is probable, God fuffered to be done, not only for the chastisement of his people, but also that they might be the more willing to leave Egypt, as they would not have been after a long enjoyment of ease and prosperity, and the more in love with their deliverer, the more admire his goodness to them, and his power shewn in the miraculous works he wrought for their fakes, and the more engaged to his service. Further, God's providence is shewn in the preservation of Moses, when an infant, being put into a little ark, and hid among the flags by the river's brink, lest he should be killed among the rest, and also in making the king's daughter the instrument of preserving him and his own mother to be chose for his nurle ".

Again,

draining of rivers, walling towns, and erecting pyramids.

* Exod v. 6. Ver. 14, 15. Exod. i. 14, 15, &c.

Josephus adds one particular reason for the command to
destroy the Hebrew mase children, because a certain prophet
had told the king, that there was an Hebrew child to be
born about that time, who would be a scourge to the Egyptians, and advance the glory of his own nation, ibid. Exod.

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182 The SACRED INTERPRETER.

Again, the wisdom, power, and providence of God is very observable in the manner of effecting the deliverance of the Israelites from the Egyptian slavery, insomuch, that they were at length intreated and urged to be gone in haste, with their samilies and cattle, and with great treasures also of the Egyptians themselves o, so that Egypt was

glad when they departed P.

In order to secure and hasten their deliverance, God slew the first born of the Egyptians, and passed over the doors of the Israelites q; therefore the first-born males of the children of Israel were ever afterwards fanctified to God, or set apart unto him, instead of whom God accepted of the tribe of Levi, and ordered them to be separated to his service. And the first-born were to be redeemed for sive shekels, or about twelve shillings and six-pence of our money. Hence, our Lord was presented in the temple to be redeemed ed according to the law.

This fanctifying, or separating to God of the first-born, was appointed as a standing memorial of that great work of his, in compelling Pharach to let the straelites go, by slaying his and his people's first born "; and because, not the first-born of the Egyptians only, but also of their cattle were slain, in the night when God delivered the Israelites, therefore the first-born, not of man only, but of beasts too, were separated to God, the clean beasts for sacrifices, the unclean to be re-

deemed y.

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As for the hardening Tharaoh's heart, when he should have dismissed the Israelites, 2 (I will barden his heart, fays God to Moles,) we are not to understand it as if God did at first harden his heart, so that he was under a necessity of continuing obstinate to his ruin; rather, on the contrary, that he obstinately hardened his own heart, as God foretold he would a, against the many plagues and miracles wrought for his conviction; and even after the magicians themselves had confessed concerning the plague of lice, This is the finger of God, yet he hardened his Again, c after the swarms of flies beart b. were removed, it is faid, And Pharaob hardened his heart at this time also: So that after he had continued obstinate under so many severe judgments and threatenings, then at length God dealt with him in justice, d And the Lord bardened the beart of Pharaoh, and he bearkened not unto them, as the Lord had spoken unto Moses, (or as God had foreseen and foretold to Moses.) Since he had hardened himself so long, God now leaves him to himself, and all things are so ordered, that he might continue in his hardness to his destruction: So that the words, " But I will harden his heart, are to be understood as, I will flay thy first-born, which was not executed upon Pharaoh's first refusal, but after a long course of other judgments. Lastly, The words, 8 He hardened Pharaoh's heart, should have been according to the Hebrew, Pharaoh's

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Exod. iv. 21. Exod. iii. 19. Exod. viii. 15,

19. Ver. 32. Exod. ix 12. Exod. iv.

11. Ver. 23. Exod. vii. 13.

184 The SACRED INTERPRETER.

beart became firm, or was hardened, h as the fame words which are in the Hebrew are afterwards translated. Nor is there in this last passage, or the context, any person mentioned who hardened his heart.

It hath been observed before (in answer to the question, Why we believe the scriptures to be the word of God?) that although the magicians could imitate Moses in some of the wonders which he wrought, yet his works were evidently superior to theirs, and that their powers were so restrained by that power by which Moses wrought, that at length their enchantments could prevail no more, and therefore they were forced to submit and acknowledge the singer of God, or the effect of his power.

There is another circumstance in this history not to be omitted, namely, the Israelites borrowing jewels of filver, and gold, and raiment, and spoiling the Egyptians, which was no injustice; for what they did herein was according to the word of Moses, or as an appointment from God, who hath a supreme right to all things, and might justly transfer the right of the Egyptians unto the Israelites, as some recompence for their slavery and labours for so many years, and as a punishment for the tyranny and inhumanity of the Egyptians (so the reason is given, Te shall spoil the Egyptians)

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And so is the Hebrew phrase rendered by Ar. Montanus, & roboravit se cor Pharao. and by the seventy kai katichusen at kardia Pharao. And by the vulg. Lat induratum est cor Pharaonis, which is according to the Chaldee.

1 Verse 22.

Exod. viii. 18, 19. and chap. ix. 11.

1 Exod. xi. 2.

and chap. xii. 35, 36.

Instead Deus plenissimum Dominium habet, ut in res postras, ita in vitam nostram, ut munus suum, quod sine ulla causa, & quovis tempore, auferre cuivis, quando vult, potest. Grot. de Jur. Belli, lib. II. chap. xxi. sect. 14.

Exod. iii. 22.

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tians) who also at length seemed willing to purchase their own safety with the loss of their goods; for it is said, of the Egyptians were urgent upon the people, that they might send them off the land in haste; for they said, We be all dead men. Further, it is said, that a mixed multitude went up also with them, or as in the Hebrew, a great mixture: It is not mentioned what they were, whether some of the Egyptians who married the Israelites, or rather proselytes to the religion and worship of the true God q.

Note here, that although God had promifed Abraham, that his feed, or posterity should enjoy the land of Canaan, yet withal he had told him ', that it should not be till after the expiration of four bundred years, when the fins of the Amorites would be full; but, till then, those people must have mercy shewn them: And besides, there was time to be given to the Israelites to multiply, that so they might be able to till the land, which was defigned them, and to be for a while under the difcipline of affliction in Egypt, that they might fet the greater value on their redemption and their lettlement in Canaan: But when the fet time was accomplished, they were to be put in possession of the promised land: And so it came to pass; for, according to the best computation's, from Abraham's receiving the promife to Jacob's going down into Egypt, was two hundred and fifteen years, and the whole abode of the children of Ifrael in Egypt was two hundred and fifteen more; so that, from God's covenant with Abraham, and his first coming into Canaan, to the Ifraelites going out of VOL. I. Bb Egypt,

Extranei quoque multi. F. Gen. xv. 13. See P. Fagius in Exod. xii. 43. and Dr. Hammond in Acts vii. 44.

Egypt, was four hundred and thirty years; all which time they were strangers and sojourners, first in Canaan, and afterwards in Egypt. Probably Egypt is mentioned and not Canaan, in the place last cited, because their greatest affliction and hardship was in Egypt, and their sojourning there was

later than the other ".

When the time came for the children of Ifrael to go, and take possession of the promised land, God did not lead them the common way to Canaan, by the Philistines country, which from Egypt was not above ten days journey v; but brought them round by the wilderness, wherein they wandered backward and forward for the space of forty years: One reason of which is given w, to bumble them (with the tedious wanderings) and to prove them whether they would become better, and to know what was in their heart; which indeed God knew perfectly before; but here, according to the first general rule for interpreting of the holy scripture, * the scripture speaks after the manner of men, as we often know upon making trial: Befides, the people, fo long used to flavery, and having no warlike dispositions, might be terrised by a fudden war with the Canaanites: Not but that God could have raifed their courage, or could have made the Philistines favour them (as the Egyp-

t Exod. xii. u Compare Pfalm ev. 9—14. The land of Canaan, in the Samaritan Pentateuch, is mentioned as well as Egypt (which the feventy follow) as Grotius obferves; yet that ought not to lessen the authority of the Hebrew text, chiefly, because the Chaldee Paraphrase, the vulgar Latin, the Arabic, and other approved versions, agree with the Hebrew; and the most ancient Jewish, as well as Christian commentators, explain this passage according to the Hebrew text. Vid. Hottinger. Thesaurus, lib. i. chap. 2. quest. 4. p. 148. v P. Fagius, in Exod. xiii 17. m Deut. viii. 2. Mentioned chap. i. sect. 19. aforegoing.

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tians did at first) but he observed the rule of his ordinary providence, and designing they should overcome the Ganaanites, he would have them, as it were, inured and trained for some time. This second reason of their not being led by God the nearest way from Egypt, is set down, lest peradventure the people repent when they see war.

It is further observable, that in their journeying in the wilderness, God led them by a pillar, which flood still when they were to rest, and moved forward when and which way they were to march. This pillar appeared as a cloud in the day, keeping off the fcorching heat of the fun; and as a fire by night, to give light; whereby it was manifelt the Divine Presence was always with them: For this pillar of a cloud and fire was doubtless the fame with the shechinah z, or the glory of the Lord before-mentioned, and that which was upon the tabernacle, a cloud by day, and the appearance of fire by night a. It appears that fometimes the cloud tarried upon the tabernacle a confiderable time in the same place, as a month, or a year : In some places they abode several years; for in thirteen years space there are reckoned but seventeen encampings c.

As for their cloaths, they were miraculously preferved from decaying, and wore not out in forty years d; and the cloaths of children, as they grew up, might be kept for succeeding children; so also the cloaths of those who died might serve their children when they grew up to their stature.

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Pentateuch. Exod. xiii. 21, 22. and chap. xiv. 24, and chap. xl. 36, 37, 38. Numb. ix. 15. to the end. Pfalm cv. 39. Num. ix. 22. So Bishop Usher computes, Annal, A. M. 255.

Their food was chiefly man, or manna e, which God gave them from heaven f. There is indeed a fort of manna now gathered in Calabria in Italy; but this fweats out of the branches and leaves of the ash tree, and is thickened and hardened by the heat of the sun g, and has none of the qualities of the Israelites miraculous manna; as to fall on the ground, to be like coriander-seed, and to taste like wasers made with honey. Further, because they journeyed in a dry wilderness, God miraculously provided water for them, which Moses struck out of a rock h, and which seems to have continued slowing like a stream or river, and sollowing them from place to place along the wilderness, till the last year of their travelling, when

Here, by the way, we may take notice, that the whole people of Israel, and that which befel them, were types or figures of Christ and his church, as we learn from the apostle. Their redemption from Egypt was a type of our redemption from fin; the barren wilderness, through which they passed, of the afflictions of this life; Moses, their captain, of Christ; Cansan, of heaven; the Red-Sea, of baptism; manna, of the bread which Christ brought down from heaven, his doctrine of salvation, which nourishes to eternal life, &c.

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Most probably from Manah, (unde Minnah in Piel. Dan. i. 10.) which signifies to appoint or order a distinct share or portion. Hence Præparatus Cibus for manna, in Wis. xvi. 20. Buxtors. et Paquin apud Robertson. Thesaurus Linguaganctæ. f Exod. xvi. 33. g Ray's Hist. Plantarum in Fraxino. h Exod. xvii. 1, &c. i Psalm lxxviii. 16, 20. i Cor. x. 4. k Numb. xx. 2—13. l Cor. x. at the beginning.

CHAP. VIII.

The Laws which God ordained at Mount Sinai, and particularly the Moral Laws.

WHEN the Israelites were on their journey towards the land of Canaan, and, in the sirst day of the third month after their setting out, were got as far as mount Sinai (called also Horeb, either because Horeb is an adjoining mountain to Sinai, or that they are only two different risings of the same mountain) in the wilderness or desart of Arabia Petræa, there God instructed Moses, who was their leader, in the several laws which he had ordained for them to keep. The Jewish rabbies observe, the Lord spake unto Moses sace to sace; that it was not as to other prophets, in dreams and visions, &c. but in such a clear and plain manner as one person may converse with another d.

Here, before we proceed, we cannot but observe the sad effects of worshipping idols; for when Moses went up to the mount to receive the laws of God, and stayed there forty days, the people (that is, a great part of them) thinking he was lost, and observing

Exod. xix. i. b Mr. Sandys fays, that Sinai hath three tops of a marvellous height; that on the west side being of old called Horeb, where God appeared to Moses in a bush, being fruitful in pasturage, was far lower, and shadowed when the sun arises, by the middlemost. Travels, book II. p. 123. edit. London, 1615. Also Deut. iv. 10. Exod. xxxiii.

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observing the pillar, or cloud, which was wont to conduct them, not to move forward as before, con. trived to make some symbol, or representation of God's presence to go before them e, or that might represent God in a visible manner to them; to which purpose they set up a molten calf, and brought their offerings to it f. The reason of this shape might be, because it was such as they had feen in Egypt, (golden bulls being a fymbol of the Egyptian god Ofiris, which was also called Apis, whom the Egyptians worshipped in the image of a bull; and fometimes they reprefented him by a live bull, which was kept in the temple of Ofiris 8: In imitation of which, Jeroboam afterwards fet up golden calves in Dan and Bethel.) Now it does not appear, that they had any intention to cast off that God who had brought them out of the land of Egypt h, but that fomething in the place of God, or representing God might stand before them: For Aaron proclaimed a feast to the Lord Jehovah i, and the calf most likely was defigned a fymbol, or fign of his presence: Yet God conceived fuch indignation against the idol-worshippers, that upon his command, three thousand of them were flain by those who clave to the worship of the true God k. Whence it appears, that not only fetting up an idol for the true God, but also a worshipping the true God by an image, is idolatry: The reason is, because the representing God by an idol, is a debasing of him, as if he were a corporal being, like ourselves; and therefore the Ifraelites

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Exod. xxvii. See Bishop Stillingsleet of Idolatry, 8 As appears from their ancient historichap. i. fect. 10. ans, Herodotus, lib. ii. and Diodor lib. i. in Dr. Prideaux's h Verle 4 Connection, part I. book iii. An. 523. Verse 5. k Exod. xxxii,

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To proceed, The laws which God ordained in Mount Sinai, were of three forts, viz. moral, ceremonial, and judicial, or political. The first, or moral laws, their rabbies call precepts; the ceremonial, by the name of flatutes; and the judicial, they term, judgments m. First, Moral, so called to distinguish them from such laws, which are to be observed, merely because they are ordained, and are called positive, or ceremonial: But now the moral laws are fuch as are founded on the nature of things, and enjoined, because they are good in themselves, and arise from eternal reason, and are fuitable to our frame and condition in the world; as that God, who made and preferves us and all the world, should be adored and worshipped by us, and no idol or spirit should partake of his honour; that it must be a high affront to declare a thing in his name, or to appeal to him as a witnels in vain, or falfly; that fome time be allotted for God's honour and worship; that parents and governors be honoured and respected; that one man should not injure another, in his person by murder, or his wife by adultery, in his goods by flealing, or his reputation by flander and falle witness; neither should men covet what is the property of another.

These moral laws are summed up in the ten commandments, which God spake a or publish'd

Thefaurus, lib. 11. chap. iii. fect. 2. In There is fome variety of expressing the publishing of the law, especially these moral ones, the ten commandments. In Exod. xx. 1. it is, And God spake these words, saying, I am the Lord thy God. &c. and Deut iv. 12. The Lord spake unto you out of the midst of the fire. But in Acts vii. 38. St. Stephen tells the Jews,

from the mount °, after a very folemn manner, with a long train of terror and magnificence, as thunderings and lightnings, the shaking and smoaking of the mountains, and the sounding of a trumpet °, to shew the majesty and power of the Divine Law-giver, and to create the greater veneration for his laws °.

Afterwards these laws, written with the singer of God himself (that is, by his own powerful operation, without employing of Moses, or any other therein) on two tables of stone, were delivered by him unto Moses. Here a question may arise: Since the moral law and the law of nature ap-

ear

This is he (Moses) who was in the church in the wilderness, with the angel which spake to him in Mount Sinai, and with our fathers who received the oracles to give unto us. And ver. 53. That their fathers received the law by the disposition eis diatagas, the ordering or ministration of angels. And St. Paul, Gal. iii. 19. fays, It was ordained by angels in the hands of Moses, a Mediator between God and them. Deut. v. 5. and Heb. ii. 2, 3. he makes a comparison between God's fpeaking the law to the Jews by angels, and his fpeaking to us by his Son: If the word spoken by angels was stedfast,how shall we escape, if we neglect so great salvation, which at the first began to be spoken by the Lord? So that either we must underftand, (1/t) That God himself, in a Ariet fense, spake the words, which because they came from the shechinah or the Divine Glory, that was incompassed with the host of angels, are therefore said to be spoken by angels. Or 2dly, That one principal angel formed the voice, with the attendance of many others: Which, because it was done by the immediate special command of the Divine Majesty, appearing in the shechinah, is therefore said to be spoken by God himself, or the Logos. See Grotius and Dr. Whithy on Heb. ii. 2. who quote Josephus for this sense last mentioned, (Antiq. Judg. I. xv. chap. v. in the translation, chap. 8.) But Bishop Patrick on Exod. xx. 1. approves of the fense first given.

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pear, in the main, to be the same, what occasion was there for the solemn declaring of what, by the light of nature, might be known before? In answer hereto we are to remember what has been before observed, viz. That, since the fall of Adam, our affections and faculties are depraved, and our understanding is so darkened, that the knowledge of the natural law hath been much obscured; so that God was pleased, out of his great wisdom and goodness, to renew the impression of the general law of nature, and confirm, and particularly explain the same, by a new revelation.

It is plain, that in the ten commandments, God had a particular respect to the Jews, and their state; because he represents himself in a particular manner, as their God, and as expecting their obedience, in gratitude for what he had done for them in Egypt; I am the Lord thy God, who brought thee out of the land of Egypt, &c. yet they are of a moral obligation to all mankind in some respect or other, and are inforced as fuch by our Lord and his apostles: And as the preface to the commandments, I am the Lord thy God, who brought thee out of the land of Egypt, &c. belonged strictly to the Jews, and their deliverance from their flavery in Egypt; so, in another sense, to all mankind, he is the Lord our God, who made and preserves us, especially to us Christians, who, by the gospel, are delivered from the thraldom under the devil and

The two first commandments forbid idolatty; with some difference. In the first is forbidden the owning any other god except the true God: Now; to own or to bave any other god, is to ascribe supreme authority, power and goodness to a salse god, as the old Heathens did, either to the sun, You. I.

moon or stars, or any spirits or creature whatever; and to behave curselves accordingly, by worshipping or praying to such a salse God, as if he

knew, and heard, and faw all things.

By the fecond commandment, is forbidden another fort of idolatry, that is, the representing the true and Almighty God by an image, or idol; and the worshipping such an image: Which would be a great diminishing to his glory, and whence would proceed mean thoughts of God, while heis represented as a creature, and a being like ourselves. Whence it was that he expostulated with the Jews, to whom will ye liken me, and compare me, that we may be like ? Such, probably, was the idolatry of Aaron's calf in the wilderness, as hath been said, and the two calves set up by Jeroboam, of which afterwards. With such idolatry the church of Rome is justly charged.

It is here to be observed, that by the laws given to the Israelites, God, in the first place, guarded them against idolatry: For he chose them as a peculiar people, by whom the worship of the one, Supreme God might be preserved in the world, which was over-run with idolatry; and men were to learn of them, from their examples, rewards, and punishments, the knowledge and worship of the one, Supreme God. To the same purpose it is further observeable, that God never suffered the Israelites idolatry for any long time to go un-

punished.

In the fecond commandment, God threatens to visit the iniquity of the fathers upon the children unto the third and fourth generation of them that hat him

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him , and yet he afterwards promised, that the children should not be punished for their fathers fins w. And how doth the contrary feem just? Here we are to observe, First, That the iniquity and vilitation mentioned, in the commandment, are both national, and chiefly respected the Jews; and the threatening is confined strictly to the fin of idolatry, which is here called hating God, and which is of the nature of high treason with us, for which the father and his posterity forfeit their estate: So the Israelites, for their idolatry and disobedience, forfeiting their inheritance in the land which God had given them, on condition of their obedience, their posterity (who also trod in the steps of their forefathers, even to the third and fourth generations) lost their possessions, and were made captives in a strange land. In this fense, the threatening of visiting the iniquity of their fathers upon the children, is explained: I hey that are left of you shall pine away in their iniquity in your enemies land, and also in the iniguities of their fathers shall they pine away with them y. But afterwards, God, in compassion to his people, fent his prophets Jeremiah and Ezekiel, as in the places aforementioned, to comfort them, that he would not still use that severity; but they should return into their own land, and for the future have no more occasion to use the proverb, 2 The fathers have eaten four grapes, and the childrens teeth are set on edge, that is, the fathers finned, and were idolaters, and their children fufter in captivity; but every one shall answer for

Compare 2 Kings xxiii. 26. Fer. xxxi. 29, 30. Ezek. xviii. * Lev. xxvi. 39. V. 7. Z Ezek. xviii. 2.

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his own fin only: But even this was upon condition of their continuance in repentance and refor. mation; for when they did afterwards again revolt, the iniquities of their forefathers were again avenged upon them, in their dreadful and final destruction. * Fill ye up the measure of your fathers, that upon you may come all the righteous blood shed upon the earth, &c. Secondly, When God visits the iniquity of the fathers upon the children, or punishes the children for their fathers faults, it is not by spiritual and eternal, but only temporal punishments, whereby their parents are punished in them, they being a part of their parents: And God hath a full power and dominion b, as over all our possessions, so over our lives, as being his gift, which he may take from us when and how he pleases. Further, if fuch children have imitated their father's vices, then they deserve punishment for their own fins too; as the Jews in our Saviour's time filled up the measure of their fathers: But if such suffering children should be pious, their punishment would be to them a fatherly chastisement for their good, and as a medicine to heal and fave their fouls: And God will recompence all their fuffer. ings with the eternal joys of heaven. Lastiy, It is to be observed, that whereas the punishment is threatened to extend only to the third and fourth generation; on the other hand, the mercy and bleffings, promifed to obedience, are without limitation, God shewing mercy unto thousands of them that love him.

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^{*} Mat. xxiii. 32, 36. b Thus God punished David's fin, by the destruction of his people with a pestilence, 2 Sam. xxiv. whom David supposed guiltless, ver. 17. Sed Deus qui in vitam ipsorum jus habet plenishmum. Grot. de Jur. B. & R. .lib. 11. chap. xxi. fect. 14, 18.

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ce, 2 Sam. Deus qui in ar. B. & R. As for the fabbath-day, and the strict rest injoined in the fourth commandment c, we are to distinguish between that which is moral, and that which is ceremonial. Some time ought to be set apart for the glory and service of God, our Creator and Preserver; and there should be such a cessation from labour, as may give leisure for that service: This is what appears to be moral in the commandment. Next we are to consider what is positive, or ceremonial.

God had fanctified, that is, separated to a holy use, at the beginning, a seventh or sabbath-day, that men should solemnly acknowledge and worship him, the only God and Creator of heaven and earth, who made all creatures in six days, and ceased from his work of the creation on the seventh; and therefore ordained this suitable distribution of the time, as a badge and livery, that their religious service was appropriated to him alone d. Whereby God took care both to preserve the memory of the creation of the world in the minds of mankind, and also the worship of him, the only God, by whom it was created shad we may not doubt, but for some time af-

c Mede, b. i. disc. 15. Grot. in Mandatum 4. Exod. xx. 8. Bishop Patrick on Gen. ii 3. d Which, when duly considered, does not appear to be done by anticipation. See the aforementioned authors. And it seems unlikely, that Moses should mention God's sanctifying a day, to secure the worship of the true God, which was not to be observed till 2500 years afterwards. See Gen ii 23. Assentientibus Hebræorum doctissimis, duplex est præceptum de Sabbato; præceptum recordandi, Exod. xx. 8. & præceptum observandi; Exod. xxxi. 13, &c. Distinctio est Moss Gerundensis, & Isaaci Aramæ. Præceptum recordandi impletur religiosa memoria mundi conditi; præceptum observandi situm in exacta abstinentia ab omni opere. Illud ad genus humanum pertinet, hoc ad Hebræos solos. Grot. de Verit. R. Christianæ, lib. v. sect. 10. and in Exod. xx. 8.

ter the creation, this fabbath (as well as facrificing was observed, and possibly all along by the Patriarchs, however not recorded, fo neither is David's observance thereof mentioned in his history, nor that of the other kings of Judah or Ifrael. And, fupposing the observation thereof by them, there appears no more occasion for Moses to mention it particularly, in the feveral accounts he gives of them and their affairs, than there was that they took their natural repose each night. But afterwards it came to be neglected by the generality of mankind, idolatry prevailing in the world: And it might be intermitted by the Ifraelites during the Egyptian bondage: But now the children of Israel having passed over the Red-Sea, and so being delivered from the bondage in Egypt, and fed by God with manna, the institution of the sabbath was f This is that which the Lord hath renewed. faid, To-morrow is the rest of the holy sabbath unto the Lord: By which words it feems that the fabbath was no new thing, as to the religious offices, but that the strict ceremonial resting on the fabbath was now added and injoined g; for they were henceforward to observe it unto the Lord, not only now, as Maker of heaven and earth, but also as being in covenant with them, and their deliwerer from their flavery in Egypt: And therefore he requires a strict ceremonial rest of them, as a memorial of their rest from that slavery h: And, at the same time, such an observation of the sabbath, with a resting thereon, was miraculously confirmed, by the manna's being given for fix days, and not on the feventh; and by its not stinking,

f Exod. xvi. 23. Deut. v. 14, 15.

& Grot. in loc.

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for any other day but the feventh. But as for us Christians. though we are not obliged to a Jewish ceremonial rest, which they were, in memory of their rest from their bondage, we are to observe a seventh day, or one day in feven, as it was at first fanctified, that is, whereon to worship and glorify the true God, the Maker of heaven and earth; otherwise we should feem to deny God the Creator of the world; the fabbath being a fign that we, as well as the Jews, are worshippers of him who made all things, and refted on the fabbath-day. This interpretation is further strengthened, by observing, that in the fourth commandment, what was peculiar to the Jews is left out, viz. their deliverance from the Egyptian bondage , and reference is made only to the m creation.

Against this interpretation it is objected, How comes the day to be changed? Why do we not observe the same sabbath-day which was at first sanctified, wherein God sinished the works of his creation? In answer hereto, we are to take notice, that whether this sabbath-day in the commandment were in order the seventh from the creation, or not, the scripture is silent. The example of the creation is brought for the quotum, viz. one day of seven, or the seventh-day, after six days of labour; not for the

Gen. ii. 2. k Exod. xxxi. 16, 17. Which yet is expressed, Deut. v. 14, 15. m Indeed in Exod. xxxi. 16, 17. where the sabbath is called a sign between God and the children of Israel, the creation is given as a reason, which is universal, and obliging to all mankind, but that might be because it was actually so then, the sabbath being such a sign them between God and the Israelites, and not among the rest of mankind; who had lost the observation of it: And God was pleased to renew it then only among the Israelites.

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the designation of any certain day for that seventh. And it is impossible for the Jews to prove, that the day they observe is the seventh from the creation. Besides, that the whole world cannot be tied to the circumstance of time precisely; for in some parts of it the sabbath will fall eighteen hours later than in Palestine.

As the Jews observe their seventh day, when God completed their deliverance from Egypt, so we Christians observe our seventh-day, when Christ rose again, and completed our redemption, of which their deliverance was a figure; and that on the authority of the apostles and primitive church.

For, first, St. Paul condemns the keeping the Jewish sabbath-day, on which the Jews observed a strict ceremonial rest, in remembrance of their resting from their bondage in Egypt P. Because, as he fays, that was only a shadow of our redemption by Christ; and the continuing to observe that which was only a shadow or figure, would be a fuppoling that Christ the substance, was not yet come. Secondly, As God at the first sanctified the feventh-day, fo our Lord fanctified the first day of the week, by rifing from the dead upon it: Wherefore the apostles, who perfectly knew their Master's will, had their holy assemblies and exercifes on this day q, and call it the Lord's-day, 25 being fanctified by him, and fet apart for his lervice ; and accordingly those Christians who lived

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nearest to the apostles, and knew their practice; and indeed the catholic church hath observed this day ever since. Further, the sabbath represents the heavenly rest, which remaineth to the people of God after this world shall be ended. Thus much for that which seems most necessary in this place, to be inquired into of the ten commandments: To which we may add the other precepts of a holy and godly conversation in the book of Deuteronomy, which also explains the moral law.

CHAP. IX.

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The Second Sort of Laws, viz. the a Ceremonial.

First, CONCERNING the folemn times of the Jews, as the sabbath, (of which before) their new moons, or times of expressing joy and thanks for blessings received the month past b, they had besides three solemn times every year; when every male of all the tribes, who were able to perform the journey, was bound to repair to Jerusalem, and to bring his offering with him, as at the passover, Pentecost, and feast of tabernacles c. Vol. I. D d

Mede, book i. disc. 15. Grot. in Exod. xx. 8. Cave's Prim. Christianity, part I. chap. vii. 'Heb. iv. 9. 'Dro Cave has given some account hereof, so far as was answerable to his purpose, in his Apparatus to the Lives of the Apostles; but often so concisely, as made it necessary to compare the law with Josephus, Maimonides, Dr. Lightsoot, and some others; and to enlarge on some particulars. 'Num, xxxviii. Exod. xxiii. 14, 17. Deut. xvi. 16.

The females staid at home, to take care of chil. dren, and other household affairs; though some. times, out of devotion, the women also went 4. Hereby the generality of the males especially had thrice in the year, at least, the opportunities of offering up thanksgiving for benefits received, and imploring future bleffings, and of being instructed in the worship and service of God; for then, in a peculiar manner, the priests were obliged to read, and no doubt, interpret the law . And also unity in religious worship was hereby the better preferved, together with mutual love and charity between the tribes, by their yearly affembling together f. To render them fecure, God promised he would so restrain the neighbouring people, that none should desire the land, or offer to invade their country, in the absence of the men, when they shall go to appear before the Lord, thrice in the year s.

Of these yearly solemn feasts, the first was the passover, when a lamb was killed in the tabernacle, or temple when that was erected, as being the place which God chose h, and the blood thereof offered by the priest; after which the lamb was dressed and eaten at home, in their lodgings at Jerusalem, in a solemn manner, with bitter herbs and unleavened bread, as a memorial of their great and happy deliverance from their Egyptian bondage, when the destroying angel passed over their doors, being sprinkled with the blood of the

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So Josephus observes it to be one end of these folemn yearly affemblies, "by the freedom of conversation, and feasting to gether, to create friendly dispositions one towards another, it being a matter of common convenience, for people of the fame stock, interest, and profession, to be thoroughly acquainted." Antiq. book IV. chap. 8. Gr. sect. 7. Exod. exxxiv. 24. b Deut. xvi. 6. So in Hezekiah's and Jossh's passover, 2 Chro. xxx. 15, 16. and xxxv. 10, 11.

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lamb, and killed the first-born of the Egyptians i. The next was the Pentecost, or feast of weeks, being seven weeks or fifty days after the passover k, as a memorial of the law delivered on mount Sinai. And the third the feast of tabernacles i, when for seven days they abode in booths, in memory of their dwelling in tents in the wilderness, and praised God for their vintage and harvest m.

The other folemn times were the feast of expiation, " in which the high priest entered into the chiefest part of the temple, called the boly of bolies, with the blood of the facrifice, to make an atonement, (which fignifies a purging from fin.) The feast of trumpets, o to stir them up to joy and thanksgiving to God. The sabbatical year, or every feventh year, when the ground was to lie fallow, and whatever fruits grew of themselves, either out of some seeds fallen the year before, or from the old root, were to be in common p, to thew that God was the proprietor or chief Lord of that land q, fo as no person had any peculiar title, but every one held it on the tenure he should appoint. The year of jubilee every fiftieth year, in which all lands were to be restored to their first owners, or their proper heirs, and all former purchases discharged; whereby their estates were fixed, fince no possession could be so alienated, but it would return, and their tribes were preserved dillinct; and all fervants were fet at liberty, to shew they were all alike redeemed by God from the Egyptian flavery.

Secondly, Another part of the ceremonial law was concerning their manner of worshipping God, in facrifices and offerings, joined with prayers and

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Exod. xii. Lev. xxiii. Lev. xxiii. m Deute

zvi. 13. Lev. xvi. Lev. xxiii. P Exod. xxiii, 10,

Lev. xxv. 1. Lev. xxv. 23. Lev. xxv. 8.

praises, whereby they might obtain his favour and pardon, and praise him for his goodness.

Again, by these facrifices and oblations, they had a lecture given them of the desert of sin, in the death of the facrifice: They also acknowledge God as the sovereign Lord and disposer of the creatures, and paid him a fort of quit-rent, as a proof of their acknowledgment and dependence on him; and also, by consecrating some part of their substance to God, they derived a blessing on the rest.

But the chief ends of facrificing were to expiate or purge away fin, as being a type of Christ's facrifice on the cross, to express their thankfulness to God, and confirm their trust in him.

These facrifices were either offered for all the people in general, or for particular persons. The most general was a lamb every morning and evening, (that is, at their third and ninth hour, or about nine in the morning, and three in the asternoon,) with a certain measure of flour, and oil, and wine: This was termed a continual burnt-offering; which God promised to answer with sanctifying the place with the shechinah, or glary aforementioned; whereby God manifested his daily presence with them, called in scripture his meeting them, and dwelling amongst them, to be their God, or to grant them tokens of his favour.

The kinds of facrifices were, 1st, Expiatory, of for the purging away fin. 2dly, Eucharistical, of thankful acknowledgments for the use of God's creatures, and his other favours. 3dly, Peace-offerings, fo called, either because they were said

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Compare Lev. i, ii, iii. with Joseph. Antiq. book III. chap. ix. Exod. xxix. 38, &c. Ver. 42, 43, 44. Grot. in Levit. iii. 1. and Ainsworth, ibid.

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· book III. 42, 43, 44 faid to make or declare peace and reconciliation between God and the offerer, or as a thankfgiving for peace, which, among the Jews, fignified

all kind of happiness and prosperity w.

The manner of facrificing was thus: The beafts which were to be facrificed, as bullocks, sheep, and goats, were brought to the tabernacle, or temple, and there killed: The priest * sprinkled the blood upon the altar, round about, or poured it out at the bottom of the altar, and, in some cases, put it on the tips or horns of the altar, and then laid fuch parts of the facrifice as were appointed thereon to be burnt; but in the whole burnt-offerings all entirely, except the fkin, which belonged to the priest. And this was done, that the death and bloodshed of the sacrifice might be accepted of God in the fin-offering, instead of the punishment or death of the finner that brought it, the guilt or punishment of fin being, as it were, transferred or laid on the facrificed beaft, which might be fignified by the offerer's laying his hand on the head of the offering a. and the offender who brought it was freed b.

This was called an atonement, which fignifies a purging away fin, and a propitiation, that is, an appeafing God's anger; and because the life of the flesh is in the blood thereof, or the vital spirits in the blood, therefore, that the life of the beaft might be offered, the priest was to sprinkle the

blood upon the altar c.

Further,

[&]quot; See before the general rules for the interpretation of the schap i. sect. ix. num. 7.
As Lev. iv. 25. Lev. vii. 8. * Lev. i. 5, &c. a Lev. i. 4. and b Lev. i. 4. and ii. 2. compared with chap. xvi. 21. iv. 26, &c. and xvii. 11. Grot. de Satisfactione Chrifti, lib. Lev. xvii. 6, 11, 14.

206 The SACRED INTERPRETER.

Further, on a leffer altar, in the fanctuary, in. cense or sweet perfumes were burnt d, the smoke ascending up to heaven, being a representation of their prayers and thanksgivings. Hence, at the time of offering incense, the people are said to be praying without, or in their court f. The fweet odour also of the burning incense prevented the noisome smell, which otherwise the blood and the intrails of the facrifice would have occasioned, and thereby brought the facrifice into contempt, as one of the rabbies observes 8. Any Israelite who brought the facrifice into the court of the tabernacle, or temple, might kill it h, except doves or young pigeons i. But that did not make him a priest; for the work of a priest was to offer the blood by sprinkling it on or about the altar , and to put fire and wood, and the parts of the facrifice upon the altar 1. And so it was in their facrificing of the lamb at the paffover: Those who brought the lamb, killed it in the court of the tabernacle of the temple; but the priest offered up the blood thereof, that is, sprinkled it on the altar m.

The meaner fort of people, instead of the beasts aforementioned, might offer pigeons and doves for a facrifice a, and also certain fruits of the earth, and particularly meal and cakes, with oil poured, and frankincense put thereon; which were to be brought or presented by the person offering to the priest

d Exod. xxx 8. c Luke i. 10. f See also Psal. exli. 2. Rev. viii. 3. 8 Maimon. Mor. Nevoch. par. Ill. chap. xlv. h Lev. i. 3, 4, 5, 11. l Lev. i. 15. k Lev i. 5, 11. l Ver. 7, 8. m Maimon. Alique apud Lightsoot's Temple Service, chap. xii. sect. 5. and Hor. Hebr. in Mat. xxvi. 19. h Lev. i. 14.

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chap. ix. chap. viii Ver. 16. 6, 7. xxxiv. 15, xxii. 29, a

priest °, who was to bring it unto the altar p, which Josephus interprets to be a consecrating the offering q; some part of which was to be burnt on the altar; another to maintain the priests who attended on God's service r. This meat offering was voluntary, and distinct from that which constantly attended the daily burnt sacrifice, spoken of before.

When the peace-offering was made, that is, either of thanksgiving o for bleffings already received, or for the performance of a vow t which any one had made to God, of offering such a facrifice, when he should have received such a benefit, or as a voluntary offering made before hand ", in hopes that God would bestow the benefit; when either of these were brought, they who offered did eat thereof v, which was a fædeal act, or a manifest sign of their friendship and reconciliation with God w, as it were feasting with him upon what had been offered to him; and therefore, who foever did eat of the facrifices offered to other gods, as fuch professed themselves to be in communion with them, or to be their worshippers and servants . It is further to be observed, that for facrifices and offerings God required the firstfruits and firstlings, and the male of the herd , and also those who were without blemish or any defect 2.

Thirdly,

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Lev. ii. P Ver. 8. Akthagiatusin. Gr. lib. iii. chap. ix. Antiq. See for the Christian oblation, Mede, book ii. chap. viii. P Ver. 9, 10. Lev. viii. 11, &c. Ver. 16. Ver. 16. Deut. xii. 6, 7. W Vid. Grot. in Lev. iii. 1. See Exod. axxiv. 15, and what is faid on 1 Cor. viii. x. Exod. axii. 29, and chap. xiii. 12. Lev. xxii. 17, &c.

Thirdly, Another part of the ceremonial law was concerning the place where they performed their worship, and offered the facrifices; and that was a tabernacle (or, as we should call it, a tent or booth) made with boards and fine hangings, to move up and down, as they journey'd towards Canaan, a pattern whereof was shewn to Moses in the mount a. It was first fet up at Sinai in the wilderness, and so carried along with them when they removed forward. Now, because many places of the New Testament allude to the worship of the Jews, and this tabernacle we are speaking of, they may be the better understood by confidering what follows, viz. that this tabernacle, and the temple afterwards built by Solomon, were for the main part one like the other, only the tabernacle was to be taken down and fet up again, and therefore was made of boards, and hangings, and curtains, but the temple was fixed, and ftrongly built: The chiefest parts of either were, 1st, The tent, or house itself, which was covered? 2dly, The courts b.

For the first, the tent, or the house; the chiefest part of this was at the upper end, called the holy of holies, which may be likened to the chancels of our churches. Into this part only the high priest went once in the year, on the expiation day. Therein was placed a chest, called the ark, which had a covering of gold, with a cherubim also of gold at each end. What these cherubims were is not known, only that they had faces and wings, which were stretched over the golden

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a Exod. xxv. 9. h For both which fee Exod. xxv. and fo on to the end of that book, and r Kings vi.

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⁸ Chap. ii 24. 2 Ch

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Exod. XXV

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golden covering before mentioned ^d. Within this ark or cheft were placed the two tables of the commandments written by God himfelf ^c. Note, That the cherubims were not exposed to the view of the people, much less were they to be worshipped; but were as representations or emblems of the angelical hosts about the throne of God.

This ark, containing the two tables of the law, was a visible testimonial and symbol of God's special presence with them, and of the covenant between God and them; for the ark itself, and the golden covering to it, (called the propitiation, or mercy-seat) was what God chose, as it were, for his seat or throne: And the two tables of the law, within the ark, was that whereby God testissed his will, and which contained the condition of the covenant on the people's part viz. their obedience to God's commandments, and therefore it is called, the ark of the testimony, and the ark of the covenant.

Again, the cloud which appeared on the tabernacle, and the bright shining or glory aforementioned s, that filled it within, plainly manifested the presence of God, and, as it were, his dwelling there h; for this glory or bright shining represented the majesty of God himself, as hath been observed before, and was called by the Jews, shechinah, or shecinah, that is, an in-Vol. I.

In Ezek. i. 10. are mentioned four faces; of a man, a lion, an ox, and an eagle; but in chap. x. 14. there is not the face of an ox, but the face of a cherub, with the other three. Hence it is conceived that a cherub had the face of an ox.

Exod. xxv.

Exod. xxv. 22. Judg. xx. 27.

Chap. ii. fect. 5.

Exod. xl. 34, 35. Levit. ix. 236

Levit. ix. 236

dwelling, from Shachan, a word that fignifies to dwell, because the majesty of God, as it were, dwelt and was present with the church. At first, it filled the whole tabernacle, or fanctuary k; but afterwards refided most constantly in the holy of holies, on the ark of the testimony, with a great lustre shining from between the cherubims which were thereon, which the apostle calls the cheru-

bims of glory 1.

The next part of the tent or house was the fanctuary, or holy place, like the body of our churches: This was parted from the other by a veil or hanging. In this part was the golden altar of incense, on which the priests burnt incense every morning and evening throughout the year, and also a table with shew-bread, (or bread of the face or presence,) as being set where God manifested his presence; and further, there were dishes, and spoons, and bowls, and a candlestick, all which plainly represented God's continual presence, and, as it were, his dwelling among them m, thele being the ordinary furniture of a room and provisions ". "Note, The patterns of all things for the fanctuary, &c. were shewn to Moses in the mount o, whereby he was more instructed than he could be by words; and the skill of making them was inspired into the workmen, p whom God filled with the spirit of wisdom for that purpose q. And when they were made, they were fanctified or confecrated to a holy use, by being anointed with a peculiar oil , to beget in men the greater reverence.

As fo withpill with wa was the altar, o fent do of his from tir ing t. and bu every n appoint with br vided ti occasion to be fi accordin three cu afterway as his to twenty be made brass, a might e this first called th whither nces, to And fo

> s Lev. Exod. ZXXVIII. I

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¹ Heb. ix. 5. See Lev. xvi. 2. 1 Sam. k Exod. xl. iv 22. * Exod. xxv. 8. * See Bishop Patrick on Exod. Exod. xxv. 40. P Exod. xxviii. 3. So also Exod. xxxi. 3, 4.

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i. 2. 1 Sam. ick on Exodo od. xxviii. 3.

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As for the courts; at first they were inclosed withpillars and hangings; afterwards, by Solomon, with walls. That court next the tent, or house, was the court of the priests, where was the brazen altar, on which the holy fire, that at first God fent down to consume the facrifice, in testimony of his acceptance , was by the priests renewed from time to time, and so kept continually burning. And on this altar the facrifices of lambs and bullocks, &c. were burnt, especially a lamb every morning and evening ". This altar was appointed to be made at the first of wood, overlaid with brass, or else of earth, or of stones; provided they were not polished, perhaps to give no occasion for making any images on them. It was to be five cubits, or two yards and an half square, according to the common notion of a cubit, and three cubits, or a yard and a half in height v. But afterwards, Solomon made one far exceeding that, as his temple exceeded the tabernacle; for it was twenty cubits, or ten yards square: It is said to be made of brass, that is, most likely overlaid with brass, as the former was w. None but the priests might enter into the fanctuary, or house, or into this first court. Without this was another court, called the court of the people, or the court of Israel, whither the people did come to bring their facriaces, to fay their prayers, and perform their vows: And fo where we read of any people, except priests, to come to the fanctuary or temple, it is not meant, that they came into the house or sanctuary properly so called, no, nor into the first court Ee2

Lev. ix. 24.

Lev. vi. 13.

Exod. xx. ii.

Exod. xx. ii.

Chron. iv. 1.

next to it, but only into this fecond court last

spoken of.

The daily fervice was thus performed: At the usual time the third and minth hours, or as our nine in the morning, and three in the afternoon, the lamb (which was the facrifice) was killed, the blood fprinkled on the brazen altar, and the pieces laid thereon to be burnt; and, in the morning, between the fprinkling of the blood, and the laying of the pieces upon the altar: in the evening fomewhat later, between the laying the pieces on the altar, and the drink-offering, the priest, whose turn was to officiate, burnt the incense on the golden altar in the fanctuary x: At the fame time, the people prayed filently, every one by himself in their court: Which prayers were offerd up by the priest, in virtue of the facrifice, with that incense of his that went up to heaven, through the intercession of Christ the real priest, of whom the Jewish one was a type, (as the smoke of the incense offered by the angel, in the Revelations, which came with the prayers of the faints, ascending before God) y. The incense-offering, and prayers being ended, and the parts of the lacrifice as a lamb each morning and evening, befides those which were occasional of divers forts being put upon the brazen altar in the court of the priests to be burnt, (as hath been said,) the Levites applied themselves z to the singing of plaims, and the priests a to the sounding of trumpets: The fingers are mentioned in the temple-fervice, as the trumpets in that of the fanctuary. And we

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Thi fhip, tabern where does i they h only a were f Babylo worthip wherein Levites land al the trib direct t find in courfe, Babylo and pro did afor nagogue neral re 5 They places o

courts,

Lightfoot's Temple. Service, chap. ix. sect. 5. Rev. viii. 3, 4. 2 Chron. v. 12, 13. Numb.

Ezra iii.
See E:
Luke i. 10

we find that David and Solomon appointed the finging and trumpets at the time of facrificing b, and that Ezra restored this custom after the return from the Babylonian captivity c, and that the same

continued in after-ages d.

This gives some account of their public worship, especially of their daily service, both in the tabernacle, and also afterwards in the temple, where only the facrifices could be offered . Nor does it plainly appear, what folemn affemblies they had for religious worship in public, fave only at the tabernacle, or temple, when they were fettled in Canaan, till their return from the Babylonian captivity: But no doubt pious persons worshipped God in private, and in their families; wherein they might be affifted by the priefts and Levites, who having no distinct portion of the land allotted to them, were dispersed among all the tribes. There were also prophets to affift and direct them in a religious behaviour, fuch as we find in Daniel f, who (according to his usual course, as well before, as after he was a captive in Babylon) kneeled upon his knees three times a-day, and prayed, and gave thanks before his God, as he did aforetime. , As for their worship in their Synagogue, after their return, fee the fifteenth general remark on the gospels. Some understand, They have burnt up all the synagogues (or places of affemblies) of God in the land, of courts, that were built like those in which they

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Ezra iii. 10, 11.

Ecclus. l. 15, 16, 17, 18, &c.

See Exod. xxix. 38, &c. and chap. xxx. 1, to 11.

Luke i. 10. and compare Lightf. Hor. in Luc. i. 10. and his Temple-Service, chap. ix. fect. 4, 5, 6.

Pfal. lxxiv. 8.

prayed in the tabernacle and temple, (that is, were open, as that was before the altar; and in after-times were called profeuchæ, fuch as that wherein our Saviour is faid to have gone to pray and fuch as the people who lived at a distance from the tabernacle, and afterwards from the temple, might build for the exercise of their devotion, before their captivity: These might be the places of their public assemblies (as those called properly fynagogues were in after-times) in all parts of their country remote from Jerusalem; to which they usually reforted on the fabbaths and new moons: And hence the Shunamite's husband might ask, Wherefore wilt thou go to him, the prophet Elisha, to day? It is neither new moon nor fabbath k.

Moses only mentions the court of the tabernacle, as if at first there were but one 1. But David speaks of the courts of the Lord m, and m we read of two courts in the house of the Lord c. After Solomon's time, the aforementioned court of the people was divided by a low wall, the outward part of which was for the women, in which it is supposed was the treasury, p, and which is thought to be the new court, before

which Jehoshaphat stood 9.

Some authors mention the court of the Gentiles, furrounding the court of the people; where they might come who were not Israelites, but strangers

h Luke vi. 12. Inftead of, in prayer to God, it might be rendered in the Profeuchæ, en tæ profeuchæ tu theu 12 Kings iv. 23. k See Dean Prideaux's Connection. part I. book vi. Anno 444. Exod. xxvii. 9. m Pfal. lxxxiv. 2. n In 2 Kings xxi. 5. See also Jer. xxxvi. 10. 2 Chron. iv. 9. Mentioned John viii. 20. q 2 Chron. xx. 5. and chap. xviii. 19. Josephus's Wars, book vi. chap. 6. Lightfoot's Temple, chap. xvi. xviii. xix.

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or profelytes of the gate, who professed to worship the true God, though they were not circumcifed, and did not observe the law of Moses. In this court they allowed sheep and oxen, and doves to be fold for offerings, and the table of money-changers to stand, which our Lord over-These money-changers might either change other money into half-shekels, for the offerings enjoined , or elfe return money for those who lived remote. This court ' of the Gentiles is faid to be separated from the other by a low wall, to which the apostle alludes ", when he says, that Christ is our peace, who hath made both one, and hath broken the middle wall of partition between us, that is, between Jews and Gentiles. The temple flood on mount Moriah, having the front towards the east: But the courts were not on a plain, at the top of the mount, but there was an afcent on the east side, from one court up to another by steps. Note, The courts, as well as the house or fanctuary, are in scripture called by the name of the temple . Hereto we may add an observation of Josephus w, that there was but one holy city, and one temple in it, and one altar; but no more temples or altars in any other city; for the Hebrews are but one nation, and worship but one God.

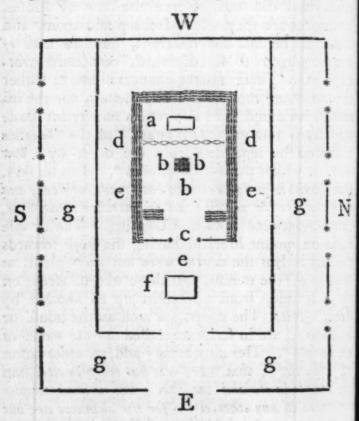
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John ii. 14. Mat. xxi. 12. Lightf. ibid. Mede, book i. disc. 3. Mat. xxi. 12, 13. Luke i. 10. chap. viii. sect. 5.

Exod. xxx. 15. " Ephes. ii. 14. " Antiq. book iv.

216 The SACRED INTERPRETER.

The Figure here drawn renders this Account of the Jewish Tabernacle and Temple the more plain.



abbb, The tent or house itself.

a, The ark in the holy of holies.

dd, The veil which parts the holy of holies from the holy place or fanctuary.

b b b, The holy place or fanctuary: In which the altate of incense b b, (with the table and shew-bread, &c.)

c, The porch.

e e e, The first court, or court of the priests, or the inward court, separated from the rest by a low wall.

f, The brazen altar, on which the facrifices were offered.

g g g g, The court of Israel, or the court of the people, or the outward court.

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x The before t fanctuary Sc Sanctum much the door of their bac the east, the entra the idola toward tl Ezek. xl by the tru mercy fe holies,) v the Perfic towards it tive Chri folemn ad of Christ, 1. 78. w who, as t the eaftern Notes and chap. viii.

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The SACRED INTERPRETER. 217

The great gate was on the east *. There was no gate on the west; but several on both sides,

north and fouth ,

Towards supplying of the necessaries for the house and public service of God; besides the offerings of the people, Moses was ordered to apply the half shekel, (being about sisteen pence of our money,) which every one, or every man, from twenty years old and above, rich and poor alike, was to give an offering unto the Lord, as a ransom Vol. I.

* Therefore Moses and Aaron were appointed to encamp before the tabernacle eastward, keeping the charge of the fanctuary, that none but the priests might go into it, Num. iii. So also Maimon. Mor. Nevoch. par. III. chap. xlv. Sanctum Sanctorum-Majestas divina in Occidente. And so much the prophet shews from his vision, Ezek. viii. 16. At the door of the tabernacle were about five-and-twenty men, with their backs towards the tabernacle, and their faces towards the east, and they worshipped the sun toward the east, so that the entrance into the temple was toward the east; otherwise the idolaters could not, at the fame time, have their backs toward the temple, and their faces toward the east. Compare Ezek. xlvi. 1. and Joseph. Antiq. book VIII. chap. ii. Hereby the true worshippers looking toward the west, where stood the mercy feat, (the symbol of God's presence in the holy of holies,) were prevented from imitating the Heathen, especially the Perfian and Chaldean idolaters, in worshipping of the sun towards its rifing in the east. But on the other hand, the primitive Christians generally turned toward the east in their public folemn adorations, as esteeming that part of the heavens a symbol of Christ, the orient, which we translate the day-spring, Luke i. 78. who is also the Sun of righteousness, Malachi iv. 2. and who, as they judge it, should appear at his second coming in the eaftern part of the world. Tertul. Apol. chap. xvi. Gregory's Notes and Observat. chap. xviii. Bingham Antiq. book XIII. chap. viii. fect. 15.

Note, The dimensions are not observed in this plan; but the form of the temple is described according to the delineations thereof, in the Apparatus to Bishop Walton's Polyglot, and Dean Prideaux's Ichnography, and Dr. Wells's History

neal Geography of the Old Testament.

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for his foul or life z, which they were enabled to pay out of the spoils of the Egyptians, at their going forth out of Egypt a. The Hebrew doctors fay, that this was a perpetual ordinance, and that the half shekel was paid every year by all, except women, bondmen, and children? And, by the account of Josephus c, it was not only paid in the wilderness, for the maintenance of the tabernacle-service, but all along afterwards to the temple d; and even by them who dwelt abroad; for this didrachma, or half shekel, with other boly money devoted to God, according to custom, Josephus fays, e was transmitted to Jerusalem, by the Jews of Mesopotamia and Babylon; though sometimes it might be neglected f.

Fourthly, As for the persons who officiated, viza the priests, they were of the family or posterity of Levi, one of Jacob's twelve fons, who were chosen by God to perform the offices belonging to the public fervices; wherefore their laws were called

Levitical laws 8.

Aaron, one of the descendants of Levi h, and Aaron's posterity, were chosen for the priests office i, the eldest son to be the high priest, and the other fons to be the priests of the second order, for the usual facrifices, and offering incense, and

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⁵ P. 2 Exod. xxx. 11. * Exod. xii. 35, 36. Fagius, Grotius, and Ainsworth, on Exod. xxx. 15, 16. The feventy call it, Exod. xxx. 13. didrachmon. Wars, book VII. chap. xxvi. where he fays, that the Roman emperor imposed on the Jews the Didrachma, as a tax to be paid to the Capitol, as formerly to the Temple. d See also Matt. xvii. 24 Antiq. book XVIII. chap. xii. at the beginning. Compare As appears from 2 Chron. xxiv. 5,—15.

As appears from 2 Chron. xxiv. 5,—15.

Exod. xl. 12, &c. Agrippa's Letter to Gaius, near the end Philo. Legat. chap. XVI. xviii. 1,—8. h Exod. vi. 16, 20.

k Levi and Num Numb. iv Numb.

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s Num. 8 Num. xl. 12, &c.

interceding with God for the people, in virtue of the facrifice offered by them. One great difference in their office was, that the high priest alone, and he but once in a year, entered into the holy of holies, and made the atonement for himself and the people, in order to the cleanfing them from their legal pollutions, and other transgreffions, k. All the rest of Levi's race, called Levites !, were to be as it were attendants on the priests, and employed in bearing the tabernacle, and taking care of the holy veffels, and celebrating the praifes of God, with hymns and musical instruments m. On some of these offices, they were to enter at twenty-five years of age, and on others at thirty, and so continue till fifty ". Afterwards king David appointed them some employment in the house of the Lord at twenty years of age o, and so did Ezra after the return from the Babylonian captivity P.

Another remarkable office of the priest was, in a very solemn manner to bless the people q. Where it is also observable, that God promised to confirm the blessing pronounced by his priests in a peculiar manner; And they shall put my name upon the children of Israel, and I will bless them.

Besides the attendance, which the priests were bound to give in their turn, at the tabernacle in the temple, and on the public service there, they were obliged likewise to study in the law, to instruct the people therein, and to conduct them, and watch over them *: They shall teach facob F f 2

Numb. vii. 5. to the end.

Numb. viii. 24, 25. and Numb. viii. 24, 25. and Numb. vi. 2, 3.

Numb. vi. 22, &c.

Verse 27.

Mumb. vi. 22, &c.

Verse 27.

Numb. vi. 22, &c.

thy judgments, and Ifrael thy law; they shall put incense before thee ': And for this reason, they had cities affigned them " in all the corners of the land; that so they might both more easily obferve the manners of the people, and that the people might the more eafily have recourse to them; Therefore they are called watchmen and shepherds by the prophets, and therefore we read , Ask the priests concerning the law; and " that the priefts lips should keep knowledge, and they should feek the law at his mouth; for he is the meffenger of the Lord of hosts. We read indeed of some others, who offered facrifice, and taught the people; fuch as Samuel x, and Elijah y; but then that was done by an extraordinary power, as prophets, of whatfoever tribe they were; but the ordinary ministerial offices were proper to the tribe of Levi, and the prieftly family.

Amongst the ordinances relating to the high priests, that is not to be omitted, which we read concerning the Urim and Thummim; these were ordered to be put in the breast-plate of the ephod, (which was a garment wore by the high prieft) whereby God was pleafed to reveal himfelf when he was confulted, in weighty cases, that concerned the public, as the choice of magistrates, making war, &c. The word Urim is generally understood to fignify light, and the word Thummim, truth or perfection. The scripture doth not acquaint us what this Urim and Thummim were, neither is there any mention of them a where the making of all Aaron's garments is related. The Jewish doctors fay, it was the fame with the twelve precious itones,

Aones, Others only th breaftoraculo fame p is for t light a because him, r which God w people, was dor fhining priest, answer fome o **Itances** his anf learned counfel they in him, ft the inq wards t voice, the Ho

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w Malachi ii. 7. Exod. xxxix. " Numb. xxxv. 1, &c. Read also Deut. xvii. 8,-14. Y Haggai ii. 11. W Malachi ii. 7 Y r Kings xviii, Z Exod. xxviii. 30. i Sam. vil.

b Verf d Du Pi ' Judg. i. 9. and ch Ainfwort

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XV. I, &c. Sam. vil. . XXXIX.

stones,

stones, appointed to be let in the breast-plate b. Others think, by Urim and Thummim is to be meant only that divine virtue and power given to the breaft-plate, in its confecration, of obtaining an oraculous answer from God c. Much to the fame purpose, another very learned person says, it is for this cause, that the Urim and Thummim, the light and the truth, are faid to be in the ephod, because the high priest, having this ornament on him, receives from God the light and the truth which he declares to men d. Whatever it was, God was pleafed to fignify his will thereby to his people, when they consulted him: But how this was done is uncertain; whether by an extraordinary hining of the stones; or by inspiring the high prieft, being arrayed with the ephod, to give an answer to what was defired; or by a voice; or some other way unknown to us. We have instances of the people's confulting with God, and of his answering and directing them . One of the learned Jews fays, f that the manner of asking counsel by the Urim and Thummim was thus: When they inquired, the priest, having the ephod on him, stood with his face towards the ark; and the inquirer stood behind him, with his face towards the back of the priest, and asked with a low voice, as one that prayeth by himself; forthwith the Holy Ghost came upon the priest, and he beheld the breast-plate, and faw therein, by the vition of prophecy, and gave the answer, &c.

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b Verse 17. c Dr. Pocock on Hofea iii. 4. p. 149. Du Pin's Hift. of the Canon, book I. chap. ii. fect. 2. Judg. i. 1. and chap. xx. 18, 23, 27, 28. 1 Sam. xxiii. 3, f Maimon. apud 9. and chap. xxx. 7, 8. 2 Sam. v. 19. Ainfworth on Exod. xxviii. 30.

There are some passages wherein the answer is introduced with, And the Lord said? which seem to confirm the opinion of those, who suppose the answer was given by an audible voice from the

mercy feat 8.

The ceremonial laws are often faid to be statuter and ordinances for ever; whereas they did ceale at Christ's appearing in the world, who was the fubstance of what those laws were but shadows; or, as the straw or stalk decays, when the feed is ripened h. Nor were they intended for all the world, but were given to one people; and many of them restrained to one certain land, and particularly the facrificing of the paschal lamb, to Jerusalem . God often declares, that he would call the Gentiles; and no one can think, that the Gentiles should be governed by the laws peculiar to the Jews, as to keep the paffover in remembrance of a deliverance from Egypt, who never were delivered thence; or that all the nations of the earth should go to worship him at Jerusalem: So that by the words for ever, as to those laws, is meant only a lasting duration, so long as the Jewish state continued, and till such a remarkable period of time came, which should alter the state of things, viz. till the time of the Messiah, or our Lord Jesus Christ, and the state of the gospel; when God thould alter the obligation of them by a new revelation of his will. In fuch a fense, the fervant was said to serve his master for ever', that

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⁸ As Judg. i. 1, 2. and chap. xx. 18, 23, 28. 1 Sam. xxiii. 2, 11, 12. 2 Sam. ii. 1. See Dean Prideaux's Old and New Testament Connected, page 1. book 3. sub. an. 535. Irenæus, lib. iv. chap. 7. But the Jews esteem this as one of the fundamentals of their law, that it was never to be abrogated, Maimon. Porta Moss, page 175. edition Oxon. 1655. Deut. xvi. 5, 6. Exod. xxi. 6,

¹ I Sar verse 8. fo

Gal. iv.

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's Old and an. 535; is as one of the abrogation. 1655. that is, during his master's life, or till the year of jubilee: And Samuel is said to abide before the Lord for ever 1, that is, as long as he lived. And as to the pretence of the Jews, that not only their law is said to continue for ever, but to their seed for all generations "; they may as well argue ", that they should be still in possession of Canaan, because it is said that God promised it to Abraham, and to his seed, for an everlasting possession.

Further, there was to be established another priesthood than that of Aaron, viz. after the order of Melchizedeck, and fuch a priest was to judge among the Heathen o. The prophets expresly foretold the end and period of the ceremonial law, the destruction of the fanctuary, and the ceasing of the facrifice and oblation p, and that the terms of the new covenant should confist, not so much in the outward ceremonial, as in the inward spiritual true righteousness, which God would assist them in, by his grace working in their heart . So that it cannot fo well be faid, that their laws were to be obrogated by a contrary law, as that they were to cease of themselves: The nature of them so requiring, that when the substance appeared, the type or representation thereof ought to vanish; and the ion being grown up, there should be no need of the office of tutors, or governors, according to the argument of the apostle '.

We are further to understand, as to those ceremonial laws, that notwithstanding God therein appointed so many facrifices and offerings; yet they were not ordained primarily for themselves,

but

¹ I Sam. i. 22.

^m Gen. xvii. 9.

ⁿ From verse 8. foregoing.

^o Pfalm cx. 4, 6.

^p Dan. ix. 26,

^{27.}

^q Jer. xxxi. 31, 32, 33. Heb. viii. 9, 10.

¹ Gal. iv. 1, 2, 3.

but fecondarily, as an acknowledgment of the only true God, and a method of worshipping him; and also as a testimony of the repentance and gratitude of the offerer, and of his defire of making atonement and reconciliation with God, in order to be encouraged to serve him better for the future: Without this, God did not command, nor promise to accept any facrifices; and therefore when men came to prefer facrifices and offerings, barely confidered in themselves, before the greater things of the law, and valued themselves as acceptable in themselves, and placed their efficacy in a naked rite, without a fincere repentance and obedience, God would no longer own them. This remark explains those passages, which seem to disparage and vilify facrifices, as if they were a fervice God never appointed nor approved, (according to the first general rule aforegoing for interpreting the holy scripture;) such as I desired mercy and not facrifice, that is, comparatively, mercy, (which is of more respect with God) rather than facrifice; as it follows, and the knowledge of God more than burnt-offerings ".

Next we may inquire into some particular reafons of the rites and customs enjoined the Israelites. In the first place, The great design of the law, a learned Jew, (as also the ancient fathers of the Christian church) observes, was, to prevent idelatry, which had then overspread the world; and

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Maimon. Mor. Nev. par. iii. chap. 32.

Vi. 6.

So Pfalm li. 16. Jer. vii. 21. Micah vi. 6. Ifa. i. 11,—20, &c.

V Maimon. Ibid. chap. 29. Prima legis nostræ intentio idololatriam tollere, & quæ illi adhærent, aut occasionem præbent. Irenæus. lib. iv. chap. xxviii. Facilem ad idola reverti populum erudiebat per multas avocationes, &c. Sie Tertull. contra Marc. lib. ii. chap. 18. & Just, Martyr. Trypho. p. 58, & 203.

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Hofea Micah vi. 6. chap. 29. quæ illi adchap. xxvii. nultas avoca-18. & Juli. to that end, to keep those people close to a peculiar worship of the true God, by his own appointment; and that they should not hanker after the ways and customs of religious worship, performed to idols and false Gods, either by the Egyptians, from whom they came, or the inhabitants of Canaan, whither they were going, or the other nations round about them; as they might have been inclined to do, had not God thus ordained so many rites and ways of worship of his own chusing, together with the time, place, manner, and all the smallest circumstances w.

And as for the rites and ceremonies forbidden in the law, the Jews were most in danger of imitating the neighbouring Chaldean, Syrian, Egyptian, and Canaanitish idolaters, who were afterwards called by the general name of Zabii x, whose books the aforecited Jewish doctor read, and learned many of their customs, and from thence observed, that many particular rites were forbidden by God, inopposition to the rites of those idolaters, such as to keep festivals in honour of the planets, and for their worship, because the idolaters did so, as thinking their influence promoted the fruits of the earth, which therefore depended on their worshipping of them y. So again, it was forbidden to wear a garment of linen and woollen 2, or to round the corners of their heads , because the idolatrous priests were wont so to do. Likewise it was ordered, that a woman should not wear that which pertaineth to a man, neither should a man put on a woman's garment b, because such was VOL. I. Gg

W Lev. xviii. 23, 4. Deut. xii. 29. to the end of the chapter, and chap. xiv. 12.

** Pocock Specimen hift. Arab. p.

138. ** Deut. iv. 19. ** Lev. xix. 19. ** Verse

27. ** Deut. xxii. 5.

the practice of the Zabian idolaters, in their idolworship . And possibly the same may be said of unclean meats, especially swine d. This truth, that many rites and customs which seem to us indifferent, and of no great moment, were forbidden in the law; and also that other legal rites were instituted in opposition to the idolatrous ones, appears from the charge e, After the doings of the land of Egypt, wherein ye dwelt, ye shall not do; and after the doings of the land of Canaan, whither I bring you, ye shall not do . I am the Lord your God; ye shall therefore keep my statutes and my judgments, &c. In which words it is implied, not only that the idolatrous rites of the Gentiles were forbidden, but that those of God's appointment were strictly contrary to the other: And we find the Jews often hated and accused, by reason of the diversity of their laws and customs from those of other people: On this account, Haman accused them to Ahasuerus : There is a certain people scattered abroad, and their laws are diverse from all people. And in after-ages, they were represented by the Roman historian 8, As a people whose 16. ligious rites were contrary to all the world besides; that what to others was most sacred, they accounted profane; and on the contrary, allowed and observed

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Maimon. ibid. & chap. 30, 37. The same author indeed says, Pars ibid. chap. 32. Retinuit Deus cultus, eosq; a rebut of phantasmatibus, que nullam veritatem babent, ad nemas suum venerandum transsulit: But then, he instances only in such as most likely were at first appointed by God, as temples, allars, sacrifices, and prostrations, which the Heathens imitated; and proselytes might have been discouraged by their abolishment. Bishop Patrick in Lev. xi. 7. and Spencer de Leg. Hebrzon lib. ii. chap. i. sect. 5. Lev. xviii. 3, 4. f. Est. iii. 8. 8 Tacitus Hist. lib. v. chap. 4. and Dion. Cassus represents them as differing from all others, both in their way of living and religion. Dion. Cass. lib. xxxvii. p. 41.

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what by the others were forbidden. The general cause of all which was, that they might be the furthest removed from the idolatrous worship which had so much prevailed in the world, and be preserved in the peculiar worship of Jehovah the true God, who in a particular manner had adopted them for his children, and chosen them for his servants: And no doubt the cause why a more particular reason cannot be given for some prohibited rites, that may seem slight to us now, is, what the aforementioned rabbi observed, because we know no more of the particular rites of the ancient idolaters h.

Some nevertheless have thought, that many of the Mosaical ordinances were derived from the Heathen customs, especially of the Egyptians; which they suppose might have been innocently brought in at the first, and reformed from the impious additions with which they had been adulterated: But this to others doth not appear fo probable, who confider that the Jewish ceremonies were of divine appointment; and would God ordain fuch cultoms as the devil himself was the author of? Again, God separated the Jews from the rest of the world; and it was on the account of this separation, that they were esteemed a holy and peculiar people unto God . They are therefore commanded exprefly not to imitate the doings of the Egyptians or Canaanites, neither to walk in their ordinances*: So that if there were fome Mofaical ceremonies which teem like to those which were observed in Egypt, and the neighbouring places, it may be, either, because the Heathen imitated the Judaical rites; as

Gg 2

in particular, the Egyptians might learn circumci-

Deut. xiv. 1, 2. Lev. xviii. 3.

fion 1 from their neighbours the Ishmaelites, Abraham's posterity by Hagar, or some other people might therein imitate the posterity of Abraham by Keturah, or light on some of their religious acts by chance, or else be led to them by the natural tendency of things; as there are many things which men do very like, and none of them learn from one another.

Secondly, Their ceremonial rites were types and figures of Christ and the gospel. A type m is a likeness or resemblance which one thing has to another, as a shadow to the substance, or a picture to a man; and indeed the general dispensation under the law looks towards the coming of the Messiah: Hence the law is called the shadow of good things to come ", especially the temple ministration had a peculiar glance at a future state under the gospel; and those facrifices of bullocks, and goats and lambs, did refemble and shadow forth the great Sacrifice of Christ offered on the crofs, when he died in our flead, and fled his blood to make an atonement (or pacify God's wrath) for us: And especially as a lamb was a facrifice o, upon which God delivered the Ifraelites from the flavery in Egypt P; fo Christ was the true Lamb of God a, which was facrificed for the fins of the world, to deliver us from the dominion of fin, the devil, and hell r. Hence the apostle, Christ our passover is sacrificed for us .

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Vid. Grot. de Ver. Rel. Christianæ, lib. i. sect. 16. And Annotat. ibid. And Spencer de Leg. Hebr. lib. i. chap. 4. sect. 4.

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Meb. x. 1.

Exod. xii. 27.

and xxxiv. 35.

Exod. xii.

John i. 29.

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So also at Christ's crucifixion, the soldiers not breaking his legs, as they had done the legs of the two thieves t, was typissed in the paschal lamb, of which a bone was not to be broken ". The lamb was also to be without blemish t, typisying Christ, whom the apostle calls a lamb without blemish, and without spot ". And as no other place but one, the temple, was allowed for the sacrifices, so it is the only Mediator Jesus Christ, by whom alone man's fins could be expiated: So likewise the propitiatory or mercy-seat was a figure of Christ, the true propitiation for reconciling us to God.

Again, the high priest on the expiation day, having slain the facrifice, entered into the holy of holies, to make an atonement with the blood of the facrifice, (sprinkling it on the mercy-seat, and afterwards on the altar) for himself, and for the fins of the people z. This did in a most lively manner represent Jesus Christ, our great high priest, who having offered himself on the altar of the cross, and being ascended into heaven, entered into the true holy place, that is, the highest heavens, by virtue of the facrifice of his own blood,

to

figned the ten commandments alone for the standing laws of the Israelites, and did not ordain the particular ceremonial laws till after the idolatry of the golden calf, (Exod. xxxii. 2.) since the ceremonial law was ordained partly, if not chiefly, to foreshadow and represent Christ: And in Exod. xxix. the ceremonies of confecrating the priests, and of the daily burnt-offering, were appointed before the commission of their idolatry: Though perhaps the ceremonial laws might be multiplied on that account for the reason abovementioned, viz. To preserve them from all instances of the idolatry of the Heathen world, seeing they were so inclined thereto.

John xix. 33.

Exod. xii. 46.

Exod. xii. 46.

Appointed Exod. xxv. 173

Rom. iii. 25.

Lev. xvi.

to appear in the presence of God, not indeed to expiate for himself but for us?. As also the scape. goat, on which Aaron, by laying his hands on his head, put the iniquities of the people b, prefigured by our Lord, who his own felf bare our fins in his own body, and was made fin for us . So that whatfoever virtue was made in those facrifices, for the forgiveness of fins, did operate only as they had relation to Christ, and through his death alone. Whence we are to consider the Jewish sacrifices in a twofold respect, viz. carnal and spiritual: In the first place, as they served to the purifying of the flesh d, that is, the taking away the uncleanness the fews contracted by the breach of the law, and the exempting them from the punishment which by the law was to be inflicted for the same, in order to their enjoyment of the benefit of the Jewish religion, and of the land of Canaan. Now, what the facrifices, as types, effected in the carnal fense, that in the fecond place, the antitype, or facrifice of Christ's death represented by them, effected in the spiritual sense, that is, the cleansing or purifying the foul from the guilt of fin, and an exemption from the punishment of it, in order to the obtaining the eternal inheritance . So that, however, as St. Paul argues, justification could not be from the law, or by virtue of the law, yet under the law, which typified Christ, was there reprefented man's redemption, in order to justification.

Once more, the glory, often mentioned before, that appeared breaking through a cloud, and sometimes filled the tabernacle, as it was a sign of God's presence, so it seems to represent the two na-

* Heb. ix. 10. b Lev. xvi. c 1 Pet. ii. 24. 2 Can.

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tures of our blessed Saviour God man; the lustre and bright shining representing the glorious Godhead, as the cloud did his manhood, or his being cloathed with sless: Accordingly the apostle f calls him the brightness of the g'ory of God, and the Lord of glory: So he appeared to St. Paul, who saw a light from heaven above the brightness of the sun shining round about him h.

This representation of Christ the Messiah and Saviour, fo long before-hand, in the ceremonies and appearances under the law, shews, that the coming of Christ was the great design of God, the effect of his determinate counsel, and of his wisdom and power, even before the foundation of the world: Accordingly this redemption of the world by Christ ought to be esteemed by us, as a work which the great God himself valued so highly, and intended from the beginning as his grand work and most glorious defign: fore it was foretold, (as hath been observed) at the beginning of the world, shadowed out in the law, and represented in the lives and actions of the most eminent persons amongst the Jews in all ages, as Moses, Aaron, Joshua, David, &c. and all along pointed at by the holy men and prophets of God. -How shall we escape if we neglect so great sal-

Note also, That our Christian prayers and almsdeeds are compared in scripture to the Jewish sacrifices and offerings; and so are called the Christian sacrifices and oblations.

Laftly,

¹ Heb. i. 3. ² I Cor. ii. 8. ³ Acts xxv. 13. ³ As the ancient fathers observed, Vid. Grot. in Matt. i. 22. ⁴ I Pet. ii. 5. Heb. xiii. 15. Phil. iv. 18.

Lastly, Many of the ceremonial laws instructed the people in the principles of inward purity, and a virtuous behaviour; as their many washings figni. fied the purity that should be in their hearts and consciences; their not eating blood taught them to abstain from cruelty and murder; the smoke of their incense ascending up to heaven, instructed them to fend up their morning and evening prayers to God. Moses himself expounds the law to a moral sense 1, circumcise the foreskin of your bearts, cast off all vile affections. It is evident that the Old Testament gives two different reprefentations of religion. Accordingly, the notion which the Patriarchs, and prophets, and other eminent persons among the Jews, had of their religion, was very different from that of the more ignorant and inferior fort; for these last seem to have attended most to the mere outward ceremonial ordinances, overlooking the spiritual intention of the fame; whereas the former looked on their religion as on inftitutions more spiritual, and agreeable to the two fundamental principles of natural religion, the love of God above all things, and of our neighbour as ourfelves; both which are required ". These persons lived under a grateful sense of the Divine Providence, and were supported with the hopes of obtaining an interest in God's promifes, especially the principal one of the Messiah and Saviour ". Thus much we learn from St. Paul,

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Deut. x. 16. m Deut. vi. 5. Lev. xix. 18. compared with Matt. xxii. 36, &c. to which may be added, Mical vi. 8. What doth the Lord require of thee, but to do juffs, and to love mercy, and to walk humbly with thy God? See also Isa. i. 11,—20. and lxvi. 2, 3. Compare Ecclus. xxxv. 16. 2, 3. n This is observed by Ignatius, Epist. ad Philadelph num. 5, 9.

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Paul, who calls the mere outward and ceremonial appointments, confidered only by themselves, weak and beggarly elements o; whereas the law, confidered with the spiritual intention of it, is boly, just, and good P; and the Patriarchs, Abel, Enoch, Noah, and Abraham, were justified by faith 4, and did eat the same spiritual meat, that is, mystically tasted of the benefits of Christ, by faith in him who was to come ', and embraced the fame heavenly promises, having seen them afar off s. But by degrees the Jewish church became so corrupt, that this spiritual design of the law was little attended to, the generality of the Jews contenting themselves with a mere bodily observance of the ceremonial part, as we shall find when we come to confider their state in the times of the gospel.

Thus much for the second fort of laws among the Jews, namely, the ceremonial laws: And it is hoped by the remarks aforegoing one may much

better understand the New Testament.

° Gal. iv. 9. P Rom. vii. 12, 14. Dignissima funt kelu quae apud Grot. de jure belli et pacis, lib. I. chap. ii. ket. 6. num. 4. 4 Heb. xi. 13. 1 Cor. x. 3, 4 Heb. xi. 13.

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CHAP.

Of the Judicial Law.

Third fort of laws God gave the Jews, were judicial laws, which may be compared to our statute laws in England. They were, for the most part, calculated for the Jewish state in their own country; but are not to be made a general pattern and standard for the laws of other nations, unless where there is an equal concurrence of circumstances, and the application is manifest. In fuch a case, indeed, we may rely on the infinite wisdom of God for equity and proportion: Or where any particular law is a branch of the law of nature, the reason of which is immutable and eternal: Otherwise these judicial laws went off with the lewish commonwealth.

These were such as concerned their estates and possessions, their cattle and goods, and concerning buying and felling, &c. containing the rules which God would have his people observe in the land

which he had given them a.

It hath been questioned how far these judicial laws oblige Christians in two particulars therein forbidden, supposing them not to be forbidden by the laws of other countries. In the first place, those concerning marrying with near kindred ": Some of the degrees mentioned c, may be suppoled

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Exod. xxi. xxii. xxiii. part of Numbers, and part of Deuteronomy. b Lev xviii. c Verse 7,-14.

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posed to be such as were esteemed unlawful by many of the Heathen world, and so were truly abominations; but it cannot be affirmed that all the rest are fuch, especially since the law, in some cases, ordered the marrying within one degree forbidden d, that of the brother's wife; and therefore the term last mentioned abomination cannot be applied to all the degrees alike: But as to those forbidden, they are e in the fame fense as f the facrifice in which was a blemish, or any evil favouredness, is termed an abomination, not in itself. but because God positively forbad it. It is also thought that the more remote degrees were forbidden, not as strictly abominations in themselves, but that they might ferve as an hedge or outwork, to keep them at a greater distance from the others that were fo s.

There hath also been a dispute concerning another of these laws, viz. that of usury, whether it be strictly binding upon Christians. Usury, in itself considered, cannot be said to be contrary to justice, because it is most reasonable that the lender should have and contract for a part of the gain and advantage which the borrower may make of his money, as well as a landlord may expect rent for his land; and though the Mosaical law forbad the Jews to take usury of their brethern, or natural Jews, yet they were allowed to lend upon usury to a stranger b, which God would not have allowed, if usury had been morally evil in itself. Indeed usury, as well as any other dealing, is subject to abuse, which is to be avoided, either in respect

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d Verse 16. e Verse 14. f Deut. xvii. 1. t Hottinger Thesaurus. lib. II. chap. iii. sect. 2. p. 554. de Lege scripta, Sepimentum legis, &c. h Deut. xxiii. 20.

to the borrower, who, if poor and necessitous, may hope for a free loan from his fellow.Chriftian; or in respect to the manner of the usury, by exacting, and thereby eating out another's e. state, which is therefore termed biting usury, and plainly inconfistent with our Saviour's rule of doing unto others as we would they should do unto us. In other cases usury seems not unlawful to Christians, when no other circumstances make it fo: As for the law against usury, it seems to be confined only to the children of Ifrael in their own country; as that other political law concerning lands, to be released every seventh year to their former owner k, and fuch-like judicial law; and as for the other places 1, they are to be referred to the first limitation of usury to the Jewish people. Lastly, As for the command of Christ , Lend, hoping for nothing again, that is to be explained from the verse foregoing, where our Saviour enjoins his followers to be more kind and loving than the Heathen, or finners, who would do good, and lend to them only of whom they hoped to receive as much again; whereas Christ teaches us a more exalted charity and good-will, to be merciful, and to love and lend even where we can hope for nothing again, that is, have no reason to expect the like kindness ourselves another time.

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Exod. xxii. 25. and in other places in the Old Telament.

* Deut. xv. 1, 2.

Pfalm xv. 5. &c. Excl. xviii. 8.

* Luke vi. 35.

CHAP. XI.

Blessings and Punishments under the Law.

HEN we consider the promises and threats, whereby God was pleafed to inforce the observance of his laws, and to prevent disobedience, we find that temporal things were more expresly insisted on; as on the one hand long life and prosperity; on the other mifery, loss, and death a. And this, it hath been esteemed, was done by reason of the grossness and dulness of the people of the Jews, who being more affected with fenfible things, were therefore more easy to be wrought upon by such expectances. There are indeed no express promises of eternal life to be found in the letter of the law of Moses; and however the earthly promifes might be intended, as figns and earnests of the heavenly b, and therefore may be faid to imply a future happiness in the next world, as the Jewish rabbies affirm '; yet this future happiness, or life eternal, is no where literally inferted into the covenant which God made with the Jews on mount Sinai, nor was there any occasion for it. The account given of this matter by a learned person d, worth the confideration of the reader. " law of Moses, being a political law, was not " intended for the government of mankind, but

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^a See Deut. vi. vii. ^b See what is faid before, concerning the covenant which God made with Abraham. ^c Hottinger. Thefaurus, lib. II. chap. iii. fect. 2. ad initium, p. 545. ^d Dr. Pocock on Hof. ii. 3. compared with Archbishop Tillotfon, ferm. V. vol. III. on Luke xx. 38. p. 165.

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of one particular nation, and therefore was ellablished, as political laws are, upon temporal promises and threatenings. God had raised the "Ifraelites from being no people, to be a peculiar se people to himfelf among all nations of the earth, according to his gracious promise to Abraham, whose seed they were. And as the laws did more particularly concern the well ordering of them as a peculiar people, and a diffinct nation in their outward government or policy, both ecclefiastical and civil; fo did their bleffings and curses, for the most part, and according to the most obvious meaning of the words, seem to respect their outward condition and welfare in this world, in that land which God should se give them, rather than what should concern the ftate of their fouls in the other world. on marvel that no fuch particular or diffinct menet tion of that should be made in the promises or threats, bleffings or curfings under the law, the knowledge thereof being not a new thing, " which they were now first to be made acquainted with. It is to be supposed that they had concerning that been sufficiently instructed all along " from their father Abraham, of whom God faith, that he knew him; that he would command his children, and his household after him, and they fhould keep the way of the Lord o, of whole doctrine in this kind, and from him propagated to his posterity, in the scripture testimony is given f. They were therefore now to be inof structed not so much concerning the principles of religion, that is, the inward part of it, and a spiritual worship, as concerning their outward 66 behaviour, that it might be worthy of it, and 66 fuch

e Gen. xviii. 19. f See Heb. ix. 9, 10, 13.

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" fuch whereby they might glorify that God whom " they had hitherto ferved, and who had now fo " greatly rewarded, and highly exalted them for " their service, before the eyes of all nations, as to " make them, from being a few, to be a glorious " kingdom, &c." So that it was not the business of the law to establish an eternal estate of happiness; but as the people of all nations are encouraged in their obedience and subjection to governors from the benefit of fafety and protection under them, fo the Israelites were to be fettled in a regular method of life, both religious and civil, and encouraged therein by temporal promifes, the happinels of the next world having been communicated to their father Abraham, on which they had cause to rely.

However, the holy scriptures of the Old Testament plainly suppose a separate state after this life, and a suture happiness. It could be on no other principle that Saul desired Samuel's ghost to be brought up to him s. St. Paul likewise assures us, that Abraham, Isaac and Jacob looked beyond the temporal Canaan, even for a better country, that is, a heavenly h; and that Moses had respect unto the recompense of the reward h, which could not mean the possession of the land of Canaan; for Moses only had a view of it from mount Pisgah, but never set foot thereon. Again, this reward is set in the balance against the enjoyments of pleasure for a season k, and therefore the reward must be suture and etertal: And Daniel, one of the latter prophets, more expressly mentions the resurrection hand there-

⁸ 1 Sam. xxviii. 11. ^h Heb. xi. 16. ¹ Ver. 26. ¹ Ver. 25.

fore although Christ hath in a more clear many ner m, and also in respect to the resurrection of the body, brought life and immortality to light through the gospel ", yet even before and under the law, holy men, and those who were more spiritual, were encouraged to love and please God, not only for the obtaining peace and prosperity in a temporal Canaan upon earth, but also in hopes of a future estate of joy and bliss. Upon this account a Jewish doctor tells us o, those promises of good things were to be understood of furnish. ing them with necessaries, in order to further and promote their obedience: For, fays he, no man can ferve God as he ought when he is fick, or in want, or vexed with wars; therefore hath God promised the contrary bleffings, that they might perfect their obedience, and be worthy of the life of the world to come; only the Sadducees, who received nothing as divine scripture, but what was expresly mentioned in the law of Moses, denied a refurrection: But then this notion of a refurrection was more obscure at the first, and began to clear up after the return from the Babylonian captivity, and as the times of the Meffiah drew on P. And in Christ's time the Jews founded their hopes of remission of fins and eternal life on the scriptures of the Old Testament a. Although,

43. John v. 39.

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For the Jews had only gross perceptions of a future happiness in Mundo suturo; some placing it in the enjoyment of dainty provisions, sine houses and apparel in the garden of Eden; others in being made great persons, and enjoying the world under the Messiah; a third sort in being restored to enjoyments at the resurrection. Maimon. Porta Moss, p. 134, &c. and 150, 161.

12. P See 2 Maccab. vii. 9, 21, 14, 23, 36. and chap. xii.

44. Wisd, iv. 15, 16. and chap. v. 1,—17.

though, after all, the generality of the Jews, especially of those who were of more gross and carnal perceptions in some ages, seem to look no further than on temporal blessings and curses, which the sanctions of the law pointed to, and which they

chiefly hoped for under the Messiah .

After what has been faid of the promifes made to the Jews, in respect to this world, and their comfortable abode in the land of Canaan, it may not be improper to remark, that the promifes of bleffings in this life, contained in the Old Testament, and particularly in the Pfalms, are to be applied by us, under the gospel, in a more restrained fense, as the New Testament instructs us, viz. so far in general as that whilft we feek first the kingdom of God, and his righteousness, all the necessaries of this life, such as convenient food and raiment, and fuitable refreshments, shall be added unto us by the Divine Providence, and all things shall work together for good to them that love God, which is a fure and fufficient foundation for our hope and trust in God, that he will do for us what he knows to be best, and sittest for us in all cases.

Under the law the leffer offences and legal pollutions were expiated by facrifices and offerings. The greater were punished with a fine, restitution, and loss of the same limb, which any one deprived another of; or by scourg-Vol. I.

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Vid. Grot. in Matt. v. 20. and the second general remark on the gospels. Lev. iv, &c. Exod. xxi, &c. This the sewish rabbies and Christian interpreters esteem is not literally to be understood, unless, upon application made to the judges, the seed of the second person refused to redeem it with money, according to

242 The SACRED INTERPRETER.

ing ". The greater offences were punished with death, such as murder, smiting and cursing parents, stealing of men, witchcraft, beastiality, idolatry, adultery, sodomy, and blasphemy. The Jewish doctors mention four kinds of death, as by stoning, burning, beheading with the sword, and strangling. But the putting to death seems to be chiefly by stoning ". Sometimes the offender was cut off by the immediate hand of God x.



CHAP. XII.

What befel the Israelites after their Removal from Mount Sinai.

THUS much for the laws God gave the Israelites whilst they were in the wilderness at mount Sinai, where they staid almost a year; for they came thither in the third month after their going forth out of Egypt *, and removed thence in the second month of the second year *,

Exod. xxi. 22. in another case, He shall pay as the judget determine. The objection from Lev. xxiv. 19. As he hath done, so shall it be done unto him, is answered by understanding the passage in general, as he hath injured another, so he shall suffer injury himself. And whereas it is said, Num. xxxv. 31. Te shall take no satisfaction for the life of a murderer. it should feem, they might in other cases. Compare Joseph. Antiq. book IV. chap. viii. [Gr. sect. 35.] and Ainsworth on Exod. xxi. 25. Lev. xxi. 20. Very for the first they quote Deut. xxii. for the second, Lev. xx. for the third, Exod. xxi. and for the last, Lev. xx. 10. See Casaubon Exercit. 16. numb. 92. sect. 77. p. 538. We Deut. xvii. 5, 6, 7. Exod. xxi. 12. and ehap. xxii. 18, 19, 20, &c. Lev. xx. 9, 10, 13,15. Lev. xxii. 26. Lev. xx. 3. Exod. xix. 1.

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year b, from whence they journeyed forwards, and at the time of the first ripe grapes, viz. in the fifth month of the fecond year c after their departure from Egypt, were got as far as Kadeshbarnea, near to the fouth border of Canaan d. From thence spies were fent to fearch the nature of the land, and of its inhabitants. The spies returning, and discouraging the people, and they murmuring, God was fo provoked, that he made them turn backwards again, and wander round about from place to place in the wilderness, till all that generation of men of war, viz. fix hundred thousand, and three thousand five hundred and fifty, which were then twenty years old and upwards, except Caleb and Jothua, died in the wilderness; and it was thirty eight years before the Israelites came again near the borders of Canaan; so that they journeyed in the wilderness forty years from their departure out of Egypt ; all which time they lived chiefly on manna, which God gave them from heaven s, which did not cease till they had passed over Jordan, and were actually entered into the land of Canaan, and did eat of the corn of the land, and then the manna ceased h.

There are two other passages in the history of the Israelites marching towards Canaan, which are more particularly to be considered. The sirst, concerning the insurrection of Corah and his accomplices against Moses and Aaron, because they had not that share in the government and the priest-

b Numb. x. 11. c Vid. Ufferii Annales. A. M. 2514. d Numb. xiii 20, 26. c Deut. ii. 14. f See Numb. i. 45, 46. and chap. xiii. xiv. 8 Exod. xvi. 35. b Josh, v. 12.

hood which they ambitiously aspired to . God vindicated his own choice of officers and governors by a miraculous opening the earth, and swallowing up the feditious conspirators against the gowernment, and facrilegious invaders of the prielt's office; a terrible example, as St. Jude observes, for all fuch who, in like manner, despise dominion, and speak evil of dignities, lest they also perish

in the gainfaying of Core k.

Again, we find in this history, that the censers, in which Corah and his company burnt incense, were commanded by God to be for ever after feparated to a holy use, for making plates for covering the altar; and the reason is expresly given, because that although they were the censers of those presumptuous sinners, yet they offered them before the Lord, therefore they are ballowed; plainly instructing us in the respect due unto sacred things, which having been confectated to God, ought not to be employed to common ules, but for his honour and fervice: And the judgments of God afterwards shewn upon Belshazzar, for his profaning the facred veffels of the temple, fufficiently evidence how provoking are the fins of facrilege and profanenels in.

Secondly, The other passage is that concerning Balaam a, whom some think to have had the knowledge of the true God, and to have been a prophet o; and that he therefore told the messengers who were fent to him, P I will bring you word again as the Lord shall speak unto me; and ? I cannot go beyond the word of the Lord my

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Dan. v. P. Numb. xxiii. See Dr. Pocock on Hofea xi. Numb. xvi. 38. Dan. v. Numb. xxii. See Dr. Pocock on 2. Numb. 1. p. 567. ° As St. Peter calls him, 2 Pet. ii. 16. P Numb. xxii. 8. ° Ver. 18.

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God; but that he was covetous and ambitious, and loved the wages of unrighteoulness r, and therefore God gave him up to the delufions of evil fpirits and enchantments. Others do rather believe him to have been an Heathen forcerer. He is expresly called a foothfayer, or diviner, as being famous for the arts of magic and enchantments; accordingly he is faid to feek for enchantments t. The apostle might call him a prophet, as being esteemed so, and the expression, the madness of the prophet, is not favourable; and as to what himself faid of bringing word as the Lord should speak, and that he could not go beyond the word of the Lord his God, that shews he was over-ruled by the spirit of prophecy, and received counter-orders from the true God; fo that he was unable to find any enchantment against Jacob, or divination against Ifrael ". Balak, king of Moab, being jealous of the number and fuccess of the Ifraelites, fent for this Balaam to curfe them, fince it was an opinion that fuch persons had a power, by the help of their gods, to afflict all thole whom they would, and blast their designs; but God turned this to the good of his people, and the discouragement of their enemies.

Furthermore, when Balaam was going towards Balak, it is faid, God's anger was kindled, because he went v, though he was permitted to go w. This doubtless was because of his design to get the money and honour, and inclination to curse lsrael, which he shewed, by keeping the messengers another night x, after God had said unto him,

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² Pet. ii. 15.

Numb. xxiii. 22.

Numb. xxiii. 22.

Numb. xxiii. 22.

Verfe 19.

Thou shalt not go with them, thou shalt not curse the people, for they are bleffed . It is also said . that God would not hearken unto Balaam, but turned the curse into a bleffing; which shews Balaam's defire and endeavour to have them curfed. So that it is plain God's anger was kindled, because he went, that is, with that intention still, to curse Israel; and although he succeed. ed not therein, yet he was instrumental, by his wicked counsel in the enticement of a great number of the Israelites, first to commit whoredom with the daughters of the Moabites and Midianites, and then to join with them in the worship of their idol gods 2; which occasioned many to be put to death b, and twenty-four thousand to die of the plague. As for the ass's speaking, we may the less wonder at it, when there want not fuch accounts in Pagan history; fuch as of 2 lamb speaking in Egypt, and of an ox crying out, Rome, beware; with many like instances out of the gravest and best historians .

Thirdly, Moses and Aaron both died before the Israelites entered into the land of Canaan f, whereon the following reflection may be made, viz. that neither the Levitical priesthood, which Aaron executed, nor the Levitical law taught by Moses, can conduct the people of God into the eternal inheritance; but the grace of God, by faith in Jesus, of whom both that priesthood and that

law were types and shadows.

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CHAP. XIII.

The Manifestation of Christ under the Law.

THE last thing to be noted concerning the Pentateuch, is, the manifestation of our Lord Jesus Christ therein, by his being not only shadowed in the law, as aforefaid, but in particular foretold by Moses, and typified by the brazen serpent, and, as it were, foreshewn by divers appearances to the Patriarchs. In the first place, Moses foretold him, faying unto the children of Ifrael, * The Lord thy God shall raise up unto thee a prophet from the midst of thee, of thy brethren, like unto me; unto him shall ye hearken: Which prophecy the Jews, and many learned Christian interpreters, understood of a promise of succession of prophets after Moses, to prevent the Israelites from having recourse to oracles and diviners, mentioned the verle before; but the apostle applies it to the Meshah b, and so does St. Stephen c, and therefore it is to be understood primarily of him. Christ, according to the flesh, came of the tribe of Judah, and so was raised from the midst of that people, and of their brethren; and he was like unto Moses, as having taken on him the nature of man, and also in giving laws, (which none of the ancient prophets did) instructing and exhorting to virtue, and foretelling things to come: So again, in being a mediator between God and man, and a reconciler of the people to God, in doing many won-

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Deut. xviii. 15 b Acts iii. 22. c Acts vii. 37.

wonderful works, and conducting towards the Canaan of heaven. This famous prophecy of . Christ was published above one thousand four hundred years before-hand, and it is explained and applied by the apostle St. Peter d. And by the way, this prophecy of Christ's being a prophet and a law-giver, like unto Moses, plainly manifelts his authority to fulfil the old law of Moses, and thereby make it appear that the shadows of him cease.

Again, as Moses foretold Christ, so the brazen ferpent he fet up on a pole in the wilderness, was a figure of him; for as they which were stung with the fiery ferpents, were faved from death by looking up to the brazen ferpent, fo we, looking up by faith to Christ, who was lifted up on the cross, obtain falvation from eternal death . great was the work of our redemption, that it was thus foretold and represented fo long before.

Furthermore, the feveral appearances mentioned in the Pentateuch of God and the Lord, especially where what we translate, the Lord, is in the original Jehovah, are ascribed by the ancient fathers, and many other learned authors, to the fecond person in the bleffed Trinity. They affirm, that when toever the divinity vouchsafed a visible appearance, it was by the Logos, or word, that is, the Son, and this from apostolical tradition, that as God the Father at the first made the world by his Son, fo by the same Son he afterwards manifested him-

d Acts iii. 22. See Numb. xxi. 9. compared with John iii. c Justin. Martyr. Apol. 1 Edit. Grabe, sect. 83. P. 122. & Trypho Edit. Jebb. p. 178, and 330. See at large Archbishop Tenison on Idolatry, chap. xiv. the five first parts thereof.

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felf; and that the apostle intends as much f where he intimates, that the Ifraelites tempted Christ in the wilderness g, particularly that it was by the Son of God the appearance was made to Adam and Eve, by the shechinah aforementioned, when they hid themselves from the presence of the Lord God h. The ancients also further affirm, that the Son was the Lord, who directed the Israelites by the continued shechinah of a pillar of a cloud by day, and fire by night i, and who afterwards vouchfafed that glorious lustre which filled the tabernacle k. Hence the apostle, speaking of Christ, in his Epistle to the Hebrews', expressed himself so as the converted Jews might easily understand him, calling Christ the brightness of the glory of God: And when Christ was transfigured, and his face did shine as the sun m, this appearance St. Peter calls the excellent glory ". he appeared to Stephen, who faw the glory of God, and Jefus standing at his right-hand . And so Saul, when he saw a light above the brightness of the fun p.

It is also believed, that when the appearances were not made by the rays of light or flame, as is abovementioned, but in the likeness of angels q, or men, it was the same Son of God who did appear; and that the manner in which the appearance Vol. I.

I Cor. x. 9.

B Dr. Mills's Greek Testament in loc. and Bishop Bull's Defen. Fid. Nic. chap. i. sect. 1.

B Gen. ii. 8.

Exod. xiii. 21.

Exod. xi. 1 Chap. i. 3.

Matt xvii. 2.

2 Pet. i. 1, 17.

Acts vii. 55.

Acts ix. 5. and xxvi. 13.

Some of the ancient Jews were of the same opinion: Sie Moses Nehammi filius (apud Grot. de Ver. lib. V. sect. 21.) Iste Angelus, si rem ipsam dicamus, est Angelus redemptor:

Ille inquam Angelus, qui ad Jacob dicebat, Ego Deus Bethel. Ille, de quo dictum st, & vocabat Mosem Deus de Rubo.

pearance was effected, was by the assumption or taking to him the form of some principal angel, with whom he was in a peculiar manner present, but without personal union, and not by an angel personating God*; and that this was done as a presude or essay, and token before hand of his real incarnation, or taking on him our sless. Thus the Son was that angel who strove with and blessed the Patriarch Jacob ', whence Jacob called the name of the place Peniel, that is, the face of God, for I have seen God face to face '.

Thus far have we given an account of the five books of Moses called the Pentateuch, viz. Geness, Exodus, Leviticus, Numbers, and Deuteronomy.

CHAP. XIV.

The Settlement of the Israelites in Canaan; with other Occurrences in the Books of Joshua, Judges, and Ruth.

THE book of Joshua acquaints us how the Israelites, by God's immediate help, under the conduct of Joshua, in the space of seven years, overcame and destroyed the Canaanites, and were themselves settled in the land of Canaan, about nine hundred years after the slood, and sour hundred and seventy-seven after the covenant made by God

Gen. xxxii.

See also Exod. iii. 2. Joshua v.

13, 14, 15. and Judges vi. 11, 14, 16, 21. It is supposed
by some, that, at the least, one of those three men who stood by
Abraham, Gen. xviii. 2. was the Son of God; but of that see
Bishop Patrick on Gen. xviii. 2. and xxii. 22.

* It has been, and is the opinion of some learned men, that Jesus Christ's soul pre-existed before his incarnation, by which they explain his appearance at several times under the first dispensation.

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Numb. xiv. 24.

with Abraham their forefather: For from Abraham's receiving the promile, to their going down into Egypt with their father Jacob, was two hundred and fifteen years, and their abode in Egypt two hundred and fifteen years more, their journeying in the wilderness forty, and the wars in Canaan feven, in all four hundred and feventy-feven.

Though the history of the wars against the Camanites be briefly fummed up, yet it lasted a long time a, that is, feven years; for Caleb fays, forty-five years had passed from the time the Lord spake concerning him unto Moses, that is, from the time he returned from spying the land, to the distribution of it among the tribes b. Now of that forty and five years, they wandered thirty-eight years in the wilderness, after they were got to Kadesh-barnea e; therefore seven years more, to make up the forty-five, was the time of the war; which God might be pleased should continue so long, partly as the wife Jew observes d, in respect to the old inhabitants themselves, who being chastened by little and little, had place of repentance given them, and also to exercise the faith and patience of his people. And lastly, That the difficulty of the conquest might make them the more lensible of his power and goodness.

In reading this history, we may observe, First, The goodness of God to the Israelites, who had been miserable flaves in Egypt, and made to labour and build houses for others. They themselves are now, in return, possessed of wealth they laboured not for, of houses full of all good things, which they filled not, of vineyards and olive-trees, which they planted not . Secondly, We see what sin

Kk2 will a Josh. ix. 18. b Josh. xiv. 6,-10. compared with c Deut. ii. 14. d Wild. xii. I,e Deut. vi. 11.

will bring on a wicked nation and people, as the Canaanites were, even to be rooted out and destroy. ed: Their iniquities were now full, and God fpared them not; yet still some of the old inhabitants were left, especially the Philistines, a stout people living on the fea coasts, by whom God exercifed the faith and obedience of the Ifraelites, making those Philistines, his scourges, to chasten them when they finned against him f. Thirdly, We find that the walls of Jericho, the first town the Ifraelites took after they had passed over Jordan, fell down by a miracle at the priest's blowing the trumpets g, to manifest God's omnipotent power, and to encourage the people; yet God was pleased they should take the rest by warlike stratagems and fighting h; thereby instructing us, that he who hath ordained the end, hath for the most part defigned the means for attaining that end; and therefore we should not in general presume on the end, without using the lawful and proper means. - Fourthly, That the word Joshua imports one that faves; and fo the very name of the person chosen to conduct the people into Canaan, is of the same fignification in the original with our Lord Jesus, whom he represented, and who conducts his church into the Canaan of eternal happinels in heaven.

Lastly, That the fun stood still at the prayer of Joshua, as afterwards the shadow was brought ten degrees backwards in the dial of Ahaz *, 10 that the whole frame of the heavens was changed, is indeed very miraculous, and so it is acknowledged to be: But as to us, it is no more to be disputed

f Josh. xiii. 2. Judg. xxiii. 20, 21, 22, 23. and iii. 12.

8 Josh. v. h Josh. viii, &c. i Chap. x. k 2 Kings XX.

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that he who made the heavens should alter their position, and rectify it again, than that he, who makes a clock, should disorder its motion, and be able to fet it to rights again; (possibly this was effected by shortening the night as much as the day was lengthened:) So that there is no need to suppose with some, both Jews and Christians, either that God placed in the heavens any extraordinary light body representing the fun, or that he kept up the light thereof only by reflection: The prophet represents it as really done !. However, the Divine Providence fo ordered this miraculous effect, that the heavenly bodies constantly move in their natural order, as appears from the calculating the eclipses by the ancient Chaldeans, and modern altronomers m.

When the Ifraelites had passed over Jordan, their chief camp was at Gilgal, in Benjamin's lot, about two miles " on this side Jordan, and there was the tabernacle of God pitched o, and the facrifices offered for about seven years, during their waring against the Canaanites. After that, having rest, they fixed the tabernacle at Shiloh, in the tribe of Ephraim, more in the heart of the country p, and then the several tribes took possession of their lots. The tabernacle, with the solemn worship and sacrifices, continued to be at Shiloh above three hundred years, till the time of Samuel q.

Note, That the people who came out of Egypt were circumcifed; but during their journeying in the

¹ Hab. iii. 11. ^m Uffer. Annales, A. M. 3201.

^a Dr. Wells's Geography of the Old Testament, vol. II.

^b Josh. v. 10. ^p Josh. xviii. 1. ^q Uffer. Annales, A. M. 2563. See Josh. xviii. 1. Judg. xviii. 31. 1 Sam. i. 3. and chap. iv. 3, &c.

the wilderness, circumcision was omitted, so that none who were born in the wilderness were circumcised; but circumcision being the seal of God's covenant with them, he was pleased to order it should be renewed when they entered Canaan.

The land of Canaan was divided into twelve parts or tribes, according to the number of Jacob's fons, as hath been already mentioned in the

account given of Canaan.

The government of the children of Ifrael was a Theocracy, or divine government, that is, Moses, and after him Joshua, ruled them according to God's immediate appointment, from time to time; fo that God was truly their King , and Moles, and Joshua, and after them the judges, as it were, his deputies or vicegerents, infomuch that when the people made an offer of the government to Gideon, he answered, I will not rule over you, neither shall my son; the Lord shall rule over you". God, as their King, made them laws and statutes, established with rewards and punishments, to enforce the observance of them, and gave orders and directions in all matters of moment. When the blasphemer was brought before Moses, they put him inward, that the mind of the Lord might be shewed to him '. So again God himfelf, as King, determined the right of possessing an inheritance to be in the daughters of Zelophead w. The orders and directions which God gave Moses, were given face to

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Josh. v. 1,—8.

Josephus calls it Theokratian, contra Apion. lib. II. circa dimidium. Hudson. Gr. sect. 16.
See a large account of this in Dr. Spencer de Legibus Hebrasorum ad sinem lib. I.

Judg.
Viii. 22, 23. See also 1 Sam. viii. 7.

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face, that is, the voice came to Moses probably out of the shechinah, or the light and glory aforementioned, in a most familiar and plain manner, as a man speaks to his friend "; but to Joshua, and others after him, by the oracle of Urim and Thummim, fpoken of before, and probably in the manner already mentioned *. In a word, it pleased God to be an immediate King and Governor over the Ifraelites, directing their counsels both in peace and war, till in Samuel's time they rejected him, and would have a king over them like other nations 7. Nay, even afterwards, their kings were in a peculiar manner God's deputies: Hence Solomon is faid to fit on the throne of the Lord =, and the kingdom of his posterity is called the kingdom of the Lord a. The chief governors appointed under God, were Moses, Joshua, and the judges.

Besides them, there were seventy men chosen, by God's appointment, out of the elders of the people, that is, the heads of their tribes or families, and the most esteemed among them b. These seventy were according to the number of the persons of the house of Jacob, who were in Egypt at the first, viz. the threescore and six that came with Jacob into Egypt, Jacob himself, and Joseph and his two sons, in all, first and last, threescore and ten c, and also according to the number of the seventy elders, which went up to the Lord at mount Sinai d. These were to be affistants

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w Exod. xxxiii. 11. Numb. vii. 8, 9. * Maimon. spud Ainsworth in Exod. xxiii. 30. See Numb. xxvii. 5, 6, 21. 1 Sam. xxiii. 9, 10. * 1 Sam. viii. 7, 19. * 1 Chron. xxix. 23. * 2 Chron. xiii. 8. * Gen. 1. 7. and Exod. iii. 16. * Gen. xxiv. d Exod. xxiv.

in the government c, and this was the rife of the great council, or Sanhedrim f, in the commonwealth of Ifrael, among whom the high priest bore the chief sway. This great council confifted of feventy-one, as here they were feventy, and Moses their prince, instead of whom was their nasi, or president, in after-ages. The assistants chosen before, by the advice of Jethro, had only an inferior power in small concerns 8, but thele had a portion of the spirit of Moses put upon them h, and were endued with the same authority in spiritual matters, as well'as temporal. This order of the council ever after continued among the Jews in great authority both in matters of church and state k; and the place where they fat, was at the temple in Jerusalem, as at first they were to affemble at the tabernacle 1. It is mentioned in the gospel, as having great power in our Saviour's time, by the permission of the Romans. This great council chiefly confifted of the prieful and Levites; other persons also of learning and piety might be chosen into it m.

The principal causes which came before this great council, besides appeals from other inferior courts, were concerning false prophesying, and idolatry, or else the concerns of a whole tribe. For inferior and mevery of in fuch fathers this left twenty Josephucity on and the may speplaces; he and

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Talmudita apud Ainfo 20. Grot. h Num. xi. l Maimon in n Numb. xi. the governv. chap. 10. l Numb. xi. Grot. ibid. rior and private matters of justice between man and man, there were appointed magistrates in every city, called the elders of the city, that is, in such city wherein were one hundred and twenty sathers of families, or more; and the number of this lesser council, or Sanhedrim, were twenty-three: But if the city could not make up one hundred and twenty samilies, then there were only three judges ". Josephus mentions seven magistrates to be in every city ": But, as Bishop Patrick observes, both he and the Talmudists, before cited by Ainsworth, may speak true, with respect to different times and places; for it cannot but be presumed, that both he and they understood the state of their country in such public matters ".

The place of these lesser courts was at the gate of each city ⁹. Hence the unjust rulers were reproved by the prophet ^r, because they had turned aside the poor in the gate from their right: And it hath been observed, that the Hebrew Shagnar, which is the name of a gate, is taken from a word which signifies to esteem, or put an estimate upon things; because of old, judgment, or estimation of things; was given out in the gates of the city. Hence also Jeremiah bewailing the destruction of the Jews, among other calamities and losses, he complains, The elders have ceased from the gate ⁵.

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Ainsworth, ib. and compare Bishop Patrick on Deutani. 18. On this account Josephus calls their government an Aristocracy, (as before we observed he called it a Theocracy, as having God for their King and supreme Governor,) Antiq. b. xi. chap. 4. near the end; and book iv. chap. 8. Gr. sect. 17. bishop Patrick, ibid. Deut. xvi. 18. and xvii. 5. and xxi. 19. Josh. xx. 4. Ruth iv. 16. Amos v. 12. Lam. v. 14.

There lay an appeal from both the two last mentioned courts in the particular cities, (either that of twenty-three, or that of three magistrates,) to the great Sanhedrim, or council at Jerusalem beforementioned, who finally determined all causes '.

After the death of Joshua, and the elders which out-lived him, and who remembered the wonders which God had wrought for Israel, there succeeded a generation who forsook God, and provoked him by their fins, especially their idolatry, after the example of the neighbouring people, in worshipping Baal and Ashtaroth ". In this time of anarchy and confusion, when every one did that which seemed right in his own eyes, all those disorders are supposed to be committed, that are reported in the five last chapters of the book of Judges, which are placed together at the end, that the History of the Judges, which is the chief subject, might not be interrupted.

For the Ifraelites fins, God often delivered them into the hands of their enemies, who forely oppressed them at several times for many years together: But upon their prayers and repentance, God sent or stirred up some extraordinary persons among them, to lead, and defend, and govern the rest under him, having animated them by a secret impulse from heaven, and endued them with the spirit of wisdom and courage. These were called judges, who were as generals of the armies, and had the chief authority w, but not the supreme and regal power; for all the while God was their

Deut. xvii. 8,—14. u Judg. ii. 7, 11, 12. v 1 Sam. xii. 11. Judg. ii. 16, 18. and iii. and vi. 34. and xi. 29. and xiii. 25. w Quafi inter reges dictatores apud Romanos Grot. in Jud. i. 1.

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i. 29. and Romanos their King, (as we have seen above,) and it was he who commanded the judges to feed, or to be over his people Israel, in his stead *; so that God himfelf, at the same time, is said to reign over them 7. We have the history of those judges, and of their conquests over the Philistines, and other oppressors of the Israelites, in the book of Judges, and the first seven chapters of the first book of Samuel. Here again we may meditate on the provocation of sin, the effects of God's anger, and his goodness and power in delivering his people on their repentance.

There are two passages in the History of the Judges to be more particularly inquired into; the first concerning Jeptha's vow , Whatsoever cometh forth of the doors of my house to meet me, when I return in peace from the children of Ammon, shall surely be the Lord's; and I will offer it up for a burnt-offering: His daughter came out to meet him, and he did with her according to his vow, which he had vowed, and she knew no man. Some understand it, that his daughter not being fit for a burnt-offering, was not truly facrificed, but offered to the Lord, that is, devoted to a state of perpetual virginity; and therefore it is added, that she knew no man. However, it was a rash yow; and if he did really facrifice his daughter, some think it was in imitation of the Amorites, (whose gods the Israelites did then worship a, and amongst others, Moloch, to whom they offered their children, as hath been observed before, which was expresly forbidden in the law b. But this worthy man would scarce imitate such examples: How-LI2 ever,

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ever, his diffracting forrow, flewn by rending bis cloaths, and complaining, Alas! my daughter, thou hast brought me very low: I have opened my mouth unto the Lord, and cannot go back; and his daughter's confenting that he should do to her according. ly, only requesting a respite for two months to be wail her virginity, or dying unmarried and childlefs c, intimates, that he did truly facrifice his daughter: For it is faid, when at the end of two months The returned to her father, he did with her according to bis vow d, which might proceed from his mistaking that passage e, When thou shalt vow unto the Lord, thou shalt not be flack to pay it; which false persuasion might hurry him on, in honour to God, for the victory: Whereas he should have confidered, that a vow cannot oblige where the matter is not lawful, honest, and in our power; and therefore no doubt, he could not be innocent, if he did offer his daughter for a burnt-offering, though he was, in other respects, zealous in doing the work which God appointed him, and in vanquiliing the enemies of his people, and is therefore reckoned in the number of the faithful f. God might permit this action of Jeptha's to be recorded, for a warning against rash vows.

As for the other passage concerning Sampson's strength, and his hair, &c. we are to understand, that he was a Nazarite, appointed by God from his birth. The word Nazarite signifies separated, and devoted to the service and glory of God, that he might save the straelites out of the hands of the Philistines, who at that time oppressed them. As a token of this separation, and a sign of God's

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covenant with him, he was to drink no wine, or frong drink, and no razor was to come on his head 5, according to the law of the Nazarites h. And that he might be enabled for the great work of delivering the Ifraelites, and overcoming the Philistines, God gave him not only the spirit of courage, as he had done to former judges, but also extraordinary strength of body, above all men befides; fo that he rent a roaring lion, as if it had been a kid, and made great flaughter of Philiftines . Now, of this wonderful strength, his hair, being preferved, was a fign or token; not that his strength lay in his hair, for that strength was God's gift for the purpose aforementioned; but his hair being a token of his strength, and a fign of God's covenant with him, by complying with his harlot, and fuffering it to be cut off, he broke the covenant, and forfeited the spirit of strength and courage, and fo was left to his own human weakness, and betrayed to his enemies.

Lastly, As for pulling the house upon, and killing himself, it may be, there was something of human frailty, in desiring to be revenged of the Philistines, for the loss of his two eyes; but it is evident, that what he then did, was by an extraordinary instinct of God's spirit, who for the destruction of the enemies of his people, renewed his strength so far, as to enable him miraculously to pull down the house, thereby to slay more of them

at his death than in his life k.

Next after the History of the Judges, followeth that of Ruth, which is an appendix, or addition to that of Judges, since the transactions recorded

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⁸ Chron. xiii. 4, 5. h Numb. vi. 2,—6. 1 Chap. xiv. xv. k Chap. xvi. 28.

in Ruth, happened in the days when the judges ruled 1.

The defign is to shew the genealogy of Christ, who, as man, descended from Boaz, one of the posterity of Pharez, the son of Judah, who was

one of the twelve fons of Jacob.

We have in this book a wonderful feries of the Divine Providence, in bringing Boaz, of the tribe of Judah, acquainted with Ruth, who was a Moabit. ess, from which two the family of David was to proceed: That Ruth the Moabitess, should be married to one that was a Jew, who came with his father for fultenance into the land of Moab, and who was kinfman of Boaz: That she should be a widow, and childless, and be so far in love with her mother-in-law Naomi, as to leave her own country, and accompany her to Bethlem in Judea: That there this Ruth, gleaning after the reapers, to relieve her wants, should light on the servants of Boaz, and so become acquainted with that great man, and at length marry him, and bear him a fon, Obed, the grandfather of David, and from whom Christ descended after the flesh. Here, besides the wonderful providence of God in effecting his defigns, we may observe, that although Boaz was a Jew, and one of the posterity of Abraham, yet Ruth was a Moabitess; and Christ's proceeding from them encourageth us, that in every nation he that feareth God, and worketh rightequiness, shall be ac-

The ceremony of putting off the shoe, used in redeeming land, and in contracts m, is thus undershood: A man pulling off his shoe, and giving it to his over land a gave

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ⁿ Ruth i. 1. ^m Gen. xxxviii. 29. Ruth iv. 18, &c. Mentioned chap. iv. 7.

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CHAP. XV.

The History of the Kings.

THE government of the judges, which continued somewhat above three hundred years, being expired, we read in the next place the History of the Kings. Samuel, the last of the judges, who was also a prophet, and had revelations from God a, being grown old, (and having judged Israel twenty-one years from Eli's death,) took his fons to affift him in the government, whose ill management the Israelites made the pretence for requiring that a king should be given them; whereas the true cause seems to be a fond defire of novelty, together with an imitation of the Heathen world, and a distrust of God. At the people's request, God appointed them a king, though with a fignification of his displeasure. The first was Saul, and then David, and next his fon Solomon, each of which reigned about forty years c.

In this part are more especially to be observed, first, The Divine Providence in bringing Saul, when

Their story takes up 1 Sam. from chap. viii. 7.
Kings to chap, xii and all 4 Chron, to 2 Chron. x.

when feeking after his father's affes, to the prophet Samuel, that he might be informed of God's pleafure, to make him king 4. Secondly, The rejecting of Saul for disobeying God's commands, utterly to destroy the Amalekites . Thirds, God's method in bringing David from the sheep. fold to the court, in order to the promoting his delign of fitting him for the kingdom, particular-Ty in making him instrumental for the refreshing of Saul, when under the power of an evil spirit, and also in affishing him to slay Goliah; the champion of the Philistines f. Fourthly, Saul's having recourse to the witch at Endor s, where it is faid, that Saul having inquired of the Lord, and received no answer after the usual manner, had recourse to a pythoness, or woman having a familiar spirit, (who, as Josephus h and some others fancied, had a power to call up the ghosts of the dead,) that he might confult with Samuel, who had been dead fome time before, what he should do in his extremity: Accordingly she describes him whom fhe had brought up, to be an old man covered with a mantle, whom Saul perceived to be Samuel', that is, as one of the ancient fathers conceives, a fpectre or ghost in Samuel's shape; the scripture complying with the apprehensions, and common opinions, and expressions of men, as to the appearance of Samuel, and the cunning woman's art of raising him, and his being disquieted thereby, defcribing things as Saul supposed he saw and underitood them, without any confideration of the fact, whether real or no: So the images of things are

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often called by the name of what they represent, as the magicians rod, the brazen ferpent, &c. k. And what this spirit, personating Samuel, foretold concerning Saul's speedy death, To-morrow shalt thou and thy fon be with me, or in the state of the dead, was doubtless, by God's disposal and permission, to serve some end of his providence: As for the fame reason a spirit, though a lying one; was permitted by God to suggest to the prophets what they should declare 1. Nor is it probable, that the prophet Samuel should be really sent to Saul from the dead, when God had denied him any answer by living prophets m. Fifthly, David's troubles, and the dangers he was in, with the various methods of God's delivering him, till he was advanced to the throne ". Sixthly, His prosperous reign and victories over all his enemies, and his zeal for the honour and service of God, in a thankful return for his mercies o; but that prosperity was intermixed with the ravishment of his daughter by one of his fons, that fon's murder, and Absalom's rebellion p. Seventhly, The promile of God to David, not only of a long continuance of his posterity of the throne, but also that he would establish the throne of his kingdom for ever 4, that is, that Christ, the eternal King of heaven, should, as man, proceed from him. Eightly, David's zeal in making great preparation for the building a temple, or house of God, of which he had, by inspiration, the pattern , as Moses had for the tabernacle s; but because he had shed blood, and made great wars, God forbade VOL. .I. M m him I Kings

k Augustini Quæstiones, ex. V. Test. qu. 27. XXII. 22. n I Sam. xviii, &c. m 1 Sam. xxviii. 6. ² Sam. ii, &c. 1 Chron. xi, &c. P 2 Sam. xiii, xiv,

r I Chron. xxviii. 12, 19 9 2 Sam. vii. 13.

Exod. xxv. 40.

him to build it, but referved the building of it for his fon Solomon, in whose days there should be peace '. Hereby it seems ', that by shedding blood, though in a just war, David contracted some pollution, which rendered him unfit for building the temple. Nintbly, The succeeding of his son Solomon in the kingdom, whom God blessed with extraordinary wisdom, honour, and success '. Lastly, The building of the temple on mount Moriah in Jerusalem, where Abraham designed to sacrifice his son ', whereas in times past there was only the tabernacle aforementioned.

The chief parts of the temple were the same with the tabernacle already described. Two reasons are assigned for the choice of this mount Moriah, on which the temple was built; the one, because it was the place God had appointed for Abraham's sacrificing of his son x, which was a type of Christ's offering himself a sacrifice for the sins of the world, by virtue of which the temple sacrifices were acceptable; the other, because there God accepted David's sacrifice, and manifested it by fire from heaven y.

King Solomon in feven years finished this stately temple, and with great magnificence celebrated the dedication of it; at which time God gave a visible sign of his presence and savour, (as he had done when the tabernacle was dedicated); by the shechinah or glory, (of which before,) that silled the house, and a sire from heaven, consuming the sacrifices. This came to pass in the sour bundred

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ib. II. chap. xxiv. fect. 10. and note ibid.

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'Z Chron. iii. 1.

'E Gen. xxii.

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Exod. xl. 34, 35. Lev. ix. 23, 24.

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re Bel. &c. 1 Kings i. n. xxi. 26. 23, 24.

hundred and forty-seventh year after the Israelites entered into Canaan. Now was the state of Israel in the height of its splendor and glory, whether we consider the solemnity of their religious worthip in the temple, the wisdom and royal majesty of their king b; the extent of his do-minions over all kingdoms, from the river Euphrates unto the land of the Philistines, and unto the tem-the borders of Egypt c; the magnificence of his ere Abra-court d, the riches and flourishing of the people c, for the most part of his reign, which lasted about forty years.

Before we proceed, it may be proper to take notice of the vast sums of money mentioned in the History of the Jews, especially of David and his fon Solomon. When David conquered the kingdoin of Edom, he thereby became master of two sea-port towns on the Red Sea, or Arabian Gulph, (viz. Eloth and Efiongiber, which then belonged to that kingdom f, from whence Solomon maintained a great traffic for gold to Ophir, which, Josephus says, is what is fince called the Golden Land 8, and that, by the affiftance of skilful Tyrain pilots and mariners, whom Hiram, king of Tyre, (being a friend and ally) had fent; fo that in one voyage there were brought to Jerusalem four bundred and twenty talents of gold; a most immense sum, however computed b, insomuch that it made filver in Jerusalem to be as stones for M m 2

For this fee 1 Kings vi, vii, viii. 2 Chron. v, vi, vii. Kings iii. 13. and 1 Chron. xxix. 25. c I Kings iv. Verse 25.

8 Joseph. Antiq. 21. d I Kings iv. 22, 23. e Verse 25. 2 Sam. viii. 14. compared with I Kings ix. 26. 8 Joseph. Antiq. book VIII. chap. ii. [Gr. lib. VIII. chap. vi. sect. 4.] supposed the ancients. Compare Bauto be the Aurea Chersonesus of the ancients. Compare Baudrand's Geogr. fub. voce Ophir. h 1 Kings ix. 26, 27, 28.

plenty i, which profitable traffic was after carried on, more or less, (with some interruptions) three generations, till the reign of Ahaz, when the sea-ports abovementioned, and the East India trade therewith, fell into the hands of the Syrians!

After all this glory and wealth, and zeal for the true God, we have, in the following account, a fad instance of human frailty, and the corruption of our nature, in Solomon's revolting to idolatry. This wife and great man, contrary to the caution given m, took him wives of the Moabites and Ammonites, and other strange women, who turned away his heart after other gods: Wherefore, the Lord stirred up an adversary unto him, Jeroboam, his fervant; the effect of which was the rending of ten tribes from the house and family of David, and his fon Solomon; for after his death ten tribes, taking offence at Rehoboam, Solomon's fon, revolted from him, and chose Jeroboam their king. This was by the permission and the disposal of God: So the prophet Ahijah had foretold to Jeroboam, God will give ten tribes to thee ". And another prophet, Schemaiah, declared in the name of God, thit thing is from me o. In I Kings xi. 27, 40. We read the occasion of Jeroboam's being an adversary to Solomon, or of lifting up his hand against his master; which was yet an effect of the Divine Providence, for the accomplishing of God's purposes. It seems that Solomon had set this Jeroboam as a furveyor over his new buildings at Millo, and observing him to be capable and industrious, further favoured and preferred him. But probably hearing

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¹ 1 Kings x. 27. ^k 2 Kings viii. 20. and chap. xii. ²¹. ² 2 Kings xvi. 6. ^m Exod. xxxiv. 16. ⁿ 1 Kings xii. ²⁴. ³ 1. ⁿ 1 Kings xii. ²⁴.

^{25.} xvi. 23, 9. and

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ing (some way or other) of what the prophet Ahijah had foretold, and it may be, of some fecret conspiracy of Jeroboam, was contriving to put him to death: Upon which Jeroboam fled into Egypt, till Solomon's death, and then returning to his accomplices, was established in one part of the kingdom P. But the two tribes of Judah and Benjamin still adhered to Rehoboam, Solomon's fon; so the kingdom was divided q. The part that adhered to Rehoboam was called the kingdom of Judah; the other, the kingdom of Ifrael. The capital, or chief city of Judah was Jerusalem; and that of Israel, was at first Schechem, and then Tirzah . Afterwards the royal feat was, by king Omri, removed to Samaria, being the head city of the tribe of Ephraim '. This continued to be the regal city of Ifrael, till a period was put to that kingdom; whence the prophets by Samaria and Ephraim often mean the kingdom of Israel ", as by Judah and the house of David, and Jerusalem, and Sion, they describe the kingdom of Judah.

As for the priests and Levites, that were dispersed in cities up and down the whole land, and whose business was to instruct the people in the law, and officiate at Jerusalem, and for that cause, no doubt, were cast off by Jeroboam; they did not revolt from the house of David, but resorted to Rehoboam at Jerusalem; as did also some few out of every tribe, induced by their example v.

From their entrance into Canaan to this divition, it was four hundred feventy and fix years.

In

^p I Kings xii. ^q I Kings xi. xii. ^r I Kings xii. ^{25.} ⁵ I Kings xiv. 17. and chap. xvi. 8. ^r I Kings xiv. 17. and chap. xvi. 8. ^r I Kings xiv. 23, 24, 29. ^u Ifai. vii. 8, 9. and xi. 13, Hof. v. 9. and viii. 5. and ix. 3. ^v 2 Chron. xi. 13, 14, 15. 16.

In reading the history of these kings of Judah and Israel, we are to compare the books of Chronicles, with those of Kings; because we find in the Chronicles some circumstances mentioned, which are omitted in the books of Kings. The reader will also be much affisted in having a more distinct notion of the particulars of this history, by comparing therewith the first book of the first part of Dean Prideaux's Old and New Testament connected.

After the division abovementioned, Jeroboam king of Ifrael confidered, that if his people should go, as they formerly used, to offer their facrifices at Jerusalem, which belonged to the king of Judah, they might be taken with the magnificence of the temple, and the facrifices there performed, and by degrees turn again to that king; fo he ordered other places of worship, and other priests, and caused the people to commit idolatry, by the two images or golden calves which he fet up (like the idols of the Egyptians, among whom he had lately been w, whose chief god was Ofiris, whom they worshipped in the shape of a bull:) One of these golden calves he placed in Dan, the utmost city northward; the other in Bethel, the utmost bound of his kingdom fouthward x. But, that the innovation might appear the less strange, he retained the law of Moses so far as consisted with his own scheme of government. Nor indeed does it appear, that Jeroboam had any design to call off the true God of Ifrael, which brought them out of the land of Egypt; for he continued the like feasts and ways of worship which were at Jerusalem , and therefore Jehu, one of his fucceflors,

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fuccessors, pretended a zeal for the Lord (Jeho-vah) 2, in destroying Baal, (which was an idol or false god,) although he still maintained the golden calves; which, therefore, they seem to have looked upon as symbols and representations of the true God; and yet such worship was no better than idolatry in God's esteem 3, it being a representing God as a creature, and like ourselves. This accursed policy of keeping the Israelites from going to Jerusalem, by paying their worship at Dan and Bethel, was continued by the following kings of Israel; which is called often the sin of Jeroboam, which made Israel to sin, and is charged on them as downright idolatry, and making to themselves other gods b.

Although God was much provoked by this people's idolatry in the golden calves, and afterwards in worshipping Baal, (which Ahab brought from the Zidonians, when he married Jezebel, the daughter of their king) ', yet such was the goodness of God, that he still owned them, sent them pro-

phets, and directed and delivered them d.

The history of these two kingdoms, and the wars between them, with the many dreadful slaughters made thereby, as also their calamities occasioned by their neighbouring kings, we have in I Kings xxxii, and so on to chap. xvii. of the second book of Kings, and in 2 Chron. x. to xxix. where it appears, that this division was the cause of most of the evils which afterwards befel them; occasioning their warring against and preying on each other, till they all, sooner or later, became a

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² 2 Kings x. 16. ^a See what is faid before of the golden calf fet up by Aaron in the wilderness. ^b 1 Kings xiv. ^c 1 Kings xvi. 31, 32. ^d See 1 Kings xviii. 22. 2 Kings iii. 16, &cc. and chap. iv. 16, 17, and xiii. 13, 14, &cc.

prey to other people, against which their mutual agreement and united forces might have fecured them.

It is observable, that many of the kings of Is. rael came to the throne by violence, and not by rightful fuccession; whereas the kings of Judah, being the posterity of David, all reigned by right of inheritance, each king fucceeding his father in the throne, according to God's promife to David, that he would fet up his feed after him . A. mongst the kings of Judah, these fix, Asia, Jehoshophat, Azariah, Jotham, Hezekiah, and Josiah, were religious; all the rest idolaters. Of all the kings of Ifrael, only Jehoram and Jehu are noted to have done fome good, in destroying the image of Baal.

As we read this history, we may make the following reflections: First, How great was the apoltacy and impiety of some of those kings and people, after all the mighty works God had wrought for them, ever fince their fathers came out of Egypt! Infomuch that when Rehoboam had established the kingdom, he forsook the law of the Lord, and all Ifrael with him . And the prophet Elijah complained unto God, children of Israel have forsaken thy covenant, and thrown down thine altar, and slain thy prophets: Nay, he thought that himself was the only person left of all God's prophets and fervants, and they fought his life also. Manasseh, one of the later kings of Judah before their captivity, feems to have taken up a resolution, even to destroy the very name of the true God, and his fervice, from off the earth, and to establish idolatry, though he repented

f 2 Chron. xii. 1. & I Kings e 2 Sam. vii. 12. XIX. IO.

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repented before his death h. Lastly, Whosoever reads 2 Kings xxiii. 4-15. would fuspect that the people had even received the idols of all nations to worship them: And therefore no wonder God was so incensed against them, as we read he was i. Yet we find that in those general apoltacies, many were preserved by God from the evil of the times, though they durst not openly profess him; so he tells Elijah, Yet have I left me seven thousand in Israel, which have not bowed unto Baal k.

In the fecond place, we may, in reading this history, reflect on the justice of God shewn upon wicked kings and people, and his favours to the good; the many troubles of his fervants; and how he delivered them by his power, ordaining all things for the good of his church and people; and likewise punishing all those who neglected his fervice, and provoked him by their fins.

Although the law had been much neglected dur-

ing the reigns of the idolatrous kings, yet copies thereof must have been in many hands, there being divers in the most corrupt times who did not forfake the service of the true God: And the people who cleaved thereto, were enjoined a constant daily study in the divine laws 1. Moreover the priests, who were very numerous, and were to be teachers and interpreters of the law, must have each of them, at least, one copy for that purpose, or, however, many copies amongst them

The book which Hilkiah the high priest found in the reign of Josiah, at the reading whereof the king is represented to be so much Vol. I. aftonished Nn

^h 2 Kings xxi. 2, &c. and xxii. 8, &c. ¹ 2 26, &c. ^k 1 Kings xix. 18. ¹ Deut. vi. 7. i 2 Kings xxiii.

astonished m, is no objection against this. The case appears to be thus: Moses had ordered that the book of the law, which himself had wrote, should be put and kept on the fide of the ark, in the holy of holies n, which book, it feems, was, in after-ages, hid elsewhere, in some other part of the temple, left it should be destroyed by the idolatrous princes: And when Josiah had appoint. ed Hilkiah to fee the temple repaired, it was then found and fent to the king. And no wonder that the divine laws, which had been fo neglected, and were now found written by Mofes's own hand, should exceedingly move so tender and well-inclined a prince.

Laftly, It is remarkable, that, although the Affy. rians had been for the main the chief lords of Afia, in which part of the world Canaan did lie; yet the Ifraelites lived undisturbed by them, till after the division of their kingdom, and increase of idolatry among them: And then they were forely distressed by the Assyrian and Chaldean monarchs; as we shall fee in the remaining part

of their history.

After these two kingdoms had continued about two hundred and thirty-five years, God was highly offended by the idolatries and other fins of that part which made up the kingdom of Ifrael, (being ten tribes,) and having in vain oftentimes forewarned them by his prophets, he punished them, in the first place, on the following occafion; Ahaz, king of Judah, being in diffress, becaufe Rezin, king of Damascus, in Syria, and Pekah, king of Ifrael, had joined in a confederacy against him, he fent to Arbaces, who was also called Tiglath-

> m 2 Kings xxiii. h Deut. xxxi. 26, &c.

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Tiglathpileser king of Assyria, for aid against those two confederate kings. Tiglathpileser, accepting the invitation, and having slain Rezin, marched against Pekah king of Israel.

But this was from God; for he is faid to fir up the spirit of Tiglathpileser, king of Assyria, to subdue and carry away captive into his own country, a great number of the subjects of the kingdom of Israel, who inhabited beyond Jordan, and in part of Galilee. The Jews also assirm, that the Assyrians at that time took away the golden calf which was in Dan q. And about nineteen years afterwards, (or two hundred and fifty-four years in the whole, from the sirst establishment of the separate kingdom of Israel,) upon their further provocations, it pleased God to permit Shalmaneser (being the next king of Assyria to the forementioned, and also his son) to put an end to the kingdom of Israel.

It seems Shalmaneser had been offended, because he understood that Hosea, then king of Israel, and who had been tribrutary to him, entered into a secret treaty with the king of Egypt, and neglected the yearly present, or tribute, with a design, no doubt, to throw off his subjection; upon which he besieged Samaria, the head city of the kingdom of Israel, and took it; whereby the kingdom of Israel was extinct, and the greatest part of the people were led into captivity, and dispersed into strange countries, as of the Medes and Parthians. Shalmaneser also took away their other golden calf which was in Bethel, as the Jews say '; whereby Hosea's prophecy was fulfilled: 'Thy calf, O Samaria,

O Dean Prideaux's Connection, part I. book i. fub An.

739. P 2 Kings xv. 29. and 1 Chron. v. 26. Pocock on Hofea viii. 6. p. 402. Pocock, ibid.

Hofea viii. 5.

maria, has cast thee off; (could not uphold thee, as being no God:) And, 'The calf of Samaria shall be broken in pieces. However, it seems some of the kingdom of Israel were left in their own country; but even the most part of these, about forty-four years after, were also carried captive into Assyria by Esarhaddon, (otherwise called Asnappar,) then king of Assyria; whence the body of them never returned "; whereby was fully completed the captivity of Israel, and the prophecy of Isiah, "Within threescore and sive years shall Ephraim be broken, that it be not a people, that is, from the beginning of the reign of Ahaz, which

was fixty-five years before this time.

We have no certain account of this people's state and fortune afterwards. Josephus writing the History of the Jewish Wars, somewhat above forty years after our Saviour's passion, gives us the speech of Agrippa to the Jews, in which he exhorted them to submit to the Romans: Unless (fays he) you flatter yourselves with the hopes of affistance from your countrymen, the Adiabenians, on the other side of the Euphrates; but supposing they could be guilty of such an oversight, the Parthians themselves (to whom it seems they were subject) would not countenance a war against the Romans ". The fame author, mentioning the Jews return from the Babylonian captivity, adds, But the Ifraelites x chose rather to continue in that country; and this is the reason, that there are only two tribes to be found in Asia and Europe subject to the Romans: As for the other ten tribes, they

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Ver. 6. u 2 Kings xvii. See Uffer. Annal. A. M. 3327. v Ifa. vii, viii. w Josephus's Wars, book II. chap. xvi. towards the end of Agrippa's Speech. z Josephus's Antiquities, book XI. chap. v. near the beginning.

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are, even to this day, planted beyond the Euphrates, and prodigiously increased in number. St. Jerom, who lived fome confiderable time in the eastern parts, about the year of Christ 403, assures us, that even to this day (in his time) the ten tribes, which were called Ifrael, were inhabiting in the mountains and cities of the Medes and Persians, having never been dismissed from their captivity . And in the twelfth century, (or between the eleventh and twelfth hundred years of Christ) Benjamin the Jew, who travelled into many countries, on purpose to know the state and abode of those who were of the posterity of Abraham, informs us, there were four tribes of the Israelites residing in cities, on the mountains of Nibson in Persia, viz. of Dan, Zebulon, Asher, and Napthali 2. are also informed of great numbers of Israelites in China, and the Indies, who are not called Jews, but own themselves to be Israelites, and are said, not so much as to know the name of Jews, though they profess the same religion with them, and own the books of the Old Testament b.

Which is a good argument that those who reside there, are the posterity of the ten tribes; foras-much as the name of Jews was imposed on the people of the kingdom of Judah, upon their return from the Babylonian captivity, as we shall see afterwards. Upon this dispersion of the ten tribes, other people of the subjects of the king of Assyria were brought in exchange to possess their country,

² Hieron. on Ezek. xxvii. 15. and on Hosea i. 8. ^a Itiner. p. 172. ^b Varenius de diver. Gentium Regionibus, prope Initium, p. 238. which account he collected from missionaries, and other travellers.

country, namely, from Babylon, and Cutha, and

Hameth, and Sepharvaim c.

These strangers placed themselves in the city of Samaria, and the country round about it, (being the feats of the tribes of Ephraim and Manal. feh.) As for the more northern parts, or Galilee, that is believed to have been still inhabited by some of the Ifraelites, after the generality of the ten tribes were carried away: For some made their escape, or hid themselves d; others were old, fick, and infirm. We also read of some of the ten tribes in their own land in the days of Josiah, Manasseh, Ephraim, and the remnant of Israel. Besides, the zeal which the Galileans had for the Jewish religion, and their language, differing only in a dialect and tone f, makes it feem probable that they were the remains of the Ifraelites, with Samaritans mixed with them: But the country of Samaria, the chief part of the kingdom of Ifrael, was inhabited by those strangers aforementioned, whom the Affyrians had fent thither, (among whom those few remnants of the Israelites were esteemed as nothing.)

These were called Cuthites, or Cutheans, because a great part of them came from Cuthas, which is a country of Persia, there being a river of that name, as Josephus informs us h. And because when they came to inhabit the lands of the kingdom of Israel, they seized on the chief city thereof, viz. Samaria, and also the country of the same

name; they were also called Samaritans.

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Now when these strangers were settled in Israel they continued their idol worship which they had observed in their own country; upon which God sent lions among them: Hereupon, since they thought every country had its proper god ', they desired to be instructed in the religion and worship of the God of Israel, according to the law of Moses; whence they partly worshipped the true God, and partly their idols '. But for a considerable time before Christ, these Samaritans were brought off from their old Heathen impieties, and worshipped the true God only, as we shall see afterwards '.

When the Jews in after-times, were prosperous, these Samaritans would always pretend a relation to them, and that they came from the Patriarch Jacob as well as the Jews m: Perhaps they so pretended, because some Jews came in time to mix with those strangers; particularly by the schism occasioned at the building of the temple on mount Gerizim, about one hundred and twenty-two years after the return from the Babylonian captivity; of which afterwards. But when the Jews were in trouble and danger, then the Samaritans disowned them, and declared themselves to be so reigners and strangers. There was always a great hatred between the Jews and these Samaritans m.

i See 2 Kings xviii. 33, 34.
k We read the flory of the captivity of Ifrael, and the planting of those strangers or Samaritans, in 2 Kings xvii. But the Jews observe, that the priest who was sent to them, instructed them only in the law of Moses, whence they owned only the Pentateuch. The Canon of Holy Scripture, comprehending the rest, being completed by Esdras, (after the return from the Babylonian captivity,) which the Samaritan's hatred of the Jews hindered them from receiving. Hottinger. Thesaurus, lib. I. chap. i.

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Thus we have feen the end of the kingdom of Ifrael. Now the other kingdom mentioned before: viz. of Judah, confifting of the tribes of Judah and Benjamin, though they were often oppressed, by God's permission, for their fins, yet continued in some measure an hundred and fifteen years after the destruction of the former kingdom of Israel by Shalmaneser °. At length God being still provoked, notwithstanding many warnings of his prophets, by their idolatry, and other wick. ednesses, both of kings and people, decreed to remove Judah also out of his fight, or, as it is expressed , to stretch over Jerusalem the line of Samaria, and the plummet of the house of Ahab; that is, dealing with them by the fame measure, utterly to destroy Jerusalem and the whole kingdom of Judah, as he had done that of Ifrael, and Samaria, the chief city thereof; and as he had threatened to do from the first time they settled in Canaan 4.

Which God was pleased to bring to pass, by making use of the following occasion. The Babylonians, under Nabopollasar, king of Babylon, (who was also king of Assyria, as he is stiled); having, with the assistance of the Medes, destroyed Nineveh, the seat-royal of the ancient monarchs of Assyria, and being become formidable, raised the jealousy of Pharaoh-Necho, king of Egypt, so far as to give a check to their greatness, and make war against them; to which purpose he was obliged to march through part of the country of the Jews. Josiah, king of Judah, (whether in defence of his own country, or by reason of an alliance

[•] For which fee 2 Kings xviii, to xxiii. and 2 Chron. xxii, to xxxvi.

p 2 Kings xxii. 13.

q Deut. xxviii. 33, &c

r 2 Kings xxiii, 26.

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Chron. xxiv,

alliance with, or subjection to the Affyrians, it is not mentioned,) attempting to stop him in this expedition, was flain in the valley of Megiddo s, which occasioned fore lamentations: But alas! a greater calamity was near; for after this, Necho proceeded with fuch fuccess, that he brought all Syria with the Jews land, into subjection under him ': Upon which, Nabopollafar king of Babylon, being old, (about a year before his death) made his fon Nebuchadnezzar a partner in the kingdom of Babylon ", and fent him with an army, first against the Egyptians, (who were in possession of their conquests about Euphrates) whom he subdued; and then against the Jews. And now the time approaching for the captivity, God fent Jeremiah to forewarn them, but without effect; and Jehoiakim, king of Judah, (doing evil as others had done) v, was delivered into the hands of Nebuchadnezzar, king of Babylon, who bound him in fetters to carry him to Babylon w. But, it feems, upon his fubmission, he was left in his own house; where he lived in subjection to the Babylonians, and became tributary for three years x. The king of Babylon also ordered much of the rich vessels and furniture of the temple, and many of the young Jewish nobility, to be carried into Babylon; among whom was Daniel y. From this entering of the king and people into the subjection and service of Nebuchadnezzar, and the carrying away captive of the chief among them, are the feventy years Vol. I.

⁵ 2 Kings xxiii. 29, 30. and 2 Chron. xxxv. 20, &c. Joseph. Antiq. book X. chap. vi, vii. Usserii Annal. A. M. 3399.

^a Berosus apud Joseph. Antiq. lib. X. chap. xi. near the end, where he is called Nebuchodonosor. Vid. Usser. bid. A. M. 3397. ad An. 4001.

^a 2 Chron. xxxvii. 6.

^a 2 Kings xxiii. 37.

^a 2 Chron. xxxvii. 6.

^a 2 Kings xxiv. 1.

^a 2 Chron. xxxvii. 7.

Dan. i. 3.

of the Babylonian captivity reckoned, which were foretold by the prophet 2. But Jehoiakim fill continued unreformed a, and more provoked God against him. And after three years of submission to Nebuchadnezzar, (upon the credit of a rumour, that the Egyptian king was again advancing in an expedition against the king of Babylon, (as Josephus thinks b, and as we may conceive) endeavoured to free himself from subjection: But being forfaken by God for his incorrigibleness, the king of Babylon, or, as it is expressed, the Lord, fent against bim another army, raised out of the neighbouring countries, then subject to the Babylonians, as the Chaldeans, Syrians, Moabites, Ammorites; who laid waste the country of the Jews, and the dead body of king Jehoiakim (after eleven years reign) e, was cast forth beyond the gates of Jerusalem, as it was foretold t, though in respect to the common law of nature, it is said, that he flept with his fathers 8.

After this Jehoiakin, fon of Jehoiakim, called also Conias and Jeconias, succeeded his father, and, like him, did evil in the sight of the Lord. He also after three months, was made prisoner to the king of Babylon, and a great spoil was made in Jerusalem and the temple; great treasures being taken out of both, and carried to Babylon; and king Jehoiakin, with many thousands more of the chiefest persons, were carried captive thither. Nebuchadnezzar, before his departure, made Mat-

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taniah, name 1 tice of rebellic Nebuc he fhou the effe Zedeki God's year o Babylo Egypt, Where with hi the hea fieged : famine after a up, and it by n childre eyes b Babylo the pro net wil my sna of the Shall di

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XXV. 1,

² Jer. xxv. 11.

book X. chap. vii.

c 2 Kings xxiv. 7.

d 2 Kings xxiv. 7.

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d 2 Kings xxiv. 7.

f Jer. xxii. 18,

19. and xxxvi. 30.

g 2 Kings xxiv. 6.

h 2 Kings xxiv. 6.

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l 2 Kings xxiv. 8,—17.

2 Chron. xxxvi. 9.

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b Antiq. 2 Kings . XXII. 18, 2 Kings XXXVI. 9.

taniah, Jehoiakin's uncle, king, and changed his name to Zedekiah, (which name fignifies the juftice of God, which had appeared in punishing the rebellion of Jehoiakim; and by which probably Nebuchadnezzar defigned to admonish him also, if he should rebel, and to caution him before-hand of the effects of divine justice.) Notwithstanding this, Zedekiah having, like the former kings, forfeited God's protection by his evil deeds k, in the ninth year of his reign, revolted from the king of Babylon, relying on the affiltance of the king of Egypt, (contrary to the advice of Jeremiah) 1. Whereupon Nebuchadnezzar king of Babylon, with his army, once more came against Jerusalem, the head city of the kingdom of Judah, and befieged it: Where the people fuffered a miserable famine, and many other calamities. At length, after a year and a half's fiege, the city was broken up, and king Zedekiah, with his people, fled out of it by night; but being purfued, he was taken, his children slain before his face, and then his own eyes being put out, he was carried in chains into Babylon m. So that what God had threatened by the prophet Ezekiel, was fulfilled upon him a, My net will I spread upon him, and he shall be taken in my snare, and I will bring him to Babylon the land of the Chaldeans; yet he shall not see it, though he shall die there. This was the end of the race of David, after one and twenty kings in fuccession, in the space of four hundred and fixty-seven years, from David's being anointed the first time in Hebron, upon the news of Saul's death °. Shortly

k 2 Kings xxiv. 19. 1 Chap. xxxvii. 6, &c. m 2 Kings Exv. 1, &c. n Ezek. xii. 13. 0 2 Sam. ii. 4.

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Shortly after, the city of Jerusalem, the king's houses that were therein, and the samous temple of Solomon, were all laid in ashes, and the walls of the city broken down by Nabuzaradan, captain of the guards to Nebuchadnezzar. The rest of the people, who escaped the sword, were all carried captives into Babylon, except a few poor vine-dressers and husbandmen, over whom the king of Babylon made Gedaliah ruler; and even they, soon after, upon the murder of Gedaliah, sled away into Egypt P.

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This came to pass eight hundred and sixty-three years after their entrance into Canaan, eighteen years after the first captivity under Jehoiakim, and one hundred and thirty-three years after the ruin

of the kingdom of Ifrael by Shalmaneser.

About seventeen years afterwards, Nebuchadnezzar, taking the advantage of great discords among the Egyptians, invaded Egypt in a very furious manner q, and among others slew most of those Jews who had sled thither: And those who escaped the sword, he carried captive into Babylon, (according as the prophets had foretold); from whence, no doubt, they, or their posterity, returned into their own land at the end of their captivity.

Here we may make three remarks: The first, That possibly Nebuchadnezzar's chief aim in carrying so many captives into Babylon, was to supply that great city with inhabitants; but God used him as an instrument to effect his own designs. The second, That when God had given up the Jews

P 2 Kings xxv. 26. 2 Chron. xxxvi. q Herodot. apud Ufferium ann. A. M. 3430, ad 3434, and Joseph. Antiqbook x. chap. 11. near the middle. Jerem. xliii. 8, &c. and xliv. 27, 28. and Ezek. xxix, xxx, and xxxi.

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Herodot. eph. Antiq. kliff. 8, &c.

to destruction, for their obstinate continuance in their impieties, he likewise gave them up to such a blindness and infatuation, as even to provoke the Babylonians to finish their ruin; which it does not feem they intended at the first to do. Thus as Jehoiakim, being made tributary, after three years attempted his freedom by a miltaken reliance on the Egyptian king, to the procurement of his own ruin: So his fon Jehoiakin, by the fame means, brought farther mischief on himself and country: And at length Zedekiah, by a fresh provocation of the Babylonians, occasioned their completing the destruction of himself and people, with the city and temple. The third remark is, That although God did bear with that people with much patience, and often forewarned them by his prophets; yet at last he exactly fulfilled all that he had threatened, at the time when he first made a covenant with king Solomon and his feed. If thou wilt keep my statutes, there shall not fail thee a man upon the throne of Israel; but if you shall at all turn from following me, and go and serve other gods, then will I cut off Israel out of the land, and this house, which I have hallowed for my name, will I cast out of light; and every one that passeth by it, shall be astonished, &c. Nor was it the least aggravation of the calamity of the Jews, that although their return was foretold by the prophets, yet it was not to be till after feventy years from the beginning of their thraldom: So that their captivity was to last the age of man, threescore and ten years; and very few, if any, then living, who were carried away at first, and not very many of the rest who were captives afterwards, could hope to see the end

of their fervitude. However, God vouchsafed them a promise by his prophets, of a return for them or their children, and great peace and pro-

fperity afterwards '.

Note, The Chaldeans and Babylonians were for the main all one people, and are called in holy fcripture fometimes by one name, and fometimes by another: Chaldea or Babylonia is the name of the country, and the people are called Babylonians from Babylon, the head city of that country ".

Whilst the Jews were under captivity, the order of the priesthood was preserved, and they had a fort of governors among themselves, viz. The chief of the fathers, rulers of the congregation, and beads of the captivity, by the permission of the go-

vernment they were under v.

We read of no other people planted in Judea; fo that it remained defolate and kept fabbath, or had rest all the time the Jews were captive in Babylon w, as it had been threatened of old x, and

foretold by the prophet Jeremiah 7.

For the better understanding of which, we may note, That one part of the law was for the due observance of the sabbatical year, viz. that every seventh year the land should have rest: They were then not to till their ground, nor sow any seed, nor prune their vineyards, nor reap, nor look on any thing that grew in any of their land, as peculiarly theirs; but all that grew of its own accord (without tilling or sowing) shall be esteemed as common to the poor, and every one besides.

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* Ifai. xiv. Jer. xxxiii. Ezek. xxviii. 25, &c. and xxxvi.

* Ezra v. 12.

* Ezra i. 5. and x. 14

Nehem. xii. 31. and Haggai i. 1.

* 2 Chron. xxxvi. 21.

* Levit. xxvi. 34, 35, 43.

* Jer. xxv. 9, 10, 11.

* Exod. xxiii. 10, &c. Levit. xxv, 2, &c.

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This might be ordained in memory of the creation of the world in fix days, and God's resting on the feventh: It also obliged them to a reliance on the Divine Providence for the feventh year's maintenance; and plainly shewed, that, however God gave them the land of Canaan, yet himfelf fill continued the chief Lord or proprietor of it; and therefore this rest is called a fabbath for the Lord 2, that is, unto his honour, or as a fign of This command, through homage unto him. contempt and covetousness, being broken, God punished the inhabitants as he had threatened to do. proportionably to their fins; that is, drove them among the idolatrous Heathen for their idolatry, and made their land lie desolate, and to have its reft, which themselves would not allow in obedience to his command.

Furthermore, the captivity and dispersion of Israel served other ends of Providence, besides their punishment, and the cure of their idolatry: For into what country foever they were carried and dispersed, they carried the knowledge of the true God, the God of Ifrael, along with them; and although fuch knowledge did not reform nations, yet it made a great many private converts to the worship of the true God. So a we read of such converts or profelytes of many nations, who came to worship the true God at Jerusalem: of such there were in Greece a great multitude b. Such a one was the Roman centurion Cornelius, and the tunuch d. These were called in the gospeltimes devout men, or, worshipping Greeks, and are often mentioned in the New Testament;

whereby

² Levit. xxv. 4. ² Acts ii. 9, &c. Acts x. 2. d Acts viii. 27.

b Acts xvii.

whereby they were prepared to receive the gospel,

when it was preached to them.

Thus much for the captivity, both of those of the kingdom of Israel, and of the kingdom of Judah.

CHAP. XVI.

The Return of the Jews from the Babylonian Captivity.

A T length, after the seventy years captivity, God, by his providence, brought to pass the release of such as were living of the kingdom of Judah, according as he had foretold by his prophets 2; for Cyrus the Persian, foretold by name b, (two hundred and ten years before he was born c, according to Josephus,) conquered the Babylonians, under whom the Jews were captives, and released the Jews. For the better understanding of which remarkable history, we may first observe, that Astyages, king of the Medes, had two children, viz. a fon, Cyaxares the fecond, (who fucceeded him,) and a daughter Mandane, whom he married to Cambyses, king of Persia d; and these two last mentioned (Cambyses and Mandane) were father and mother to Cy-Now the conquest of the Babylonians,

and th the fo 3445, united the Pe fon of army, time k the Me the ari war ag derates length, festival ufually affaulte country king th of it, great fe In their make t fleep a p vesfels (brough chadne: his idol a hand. by the tives, i

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Herodo Herodo Jer. li.

^a Ifaiah xiii, xiv. Jer. xxix. 10. and for which we may read 2 Chron. xxxvi. 22, 23. and the book of Ezra and Nehemiah.

^b Ifai. xliv. 28.

^c Antiq. book XI. chap. i.

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p. 131.

^d According to Xenophon.

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ch we may Ezra and XI. chap. i. I. book ii.

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and the releasing of the Jews, were effected in the following manner': In the year of the world 3445, the king of Babylon o being jealous of the united power of the Medes, and their neighbours the Persians, designed a war against them: Cyrus fon of Cambyses, king of Persia, with the Persian army, was invited by his uncle Cyaxares, at that time king of Media, (called in Daniel, Darius, the Median,) to take upon him the command of the army of the Medes also, and to manage the war against the king of Babylon and his confederates; which lasted about twenty years: At length, in the year 3466 f, on a folemn yearly festival day, among the Babylonians, which was usually spent in revelling and drunkenness, Cyrus affaulted the city of Babylon, (the rest of the country being subdued before.) Belshazzar, then king thereof, being fearless, relying on the strength of it, had that day made, according to cultom, a great feast s, (as it had been foretold he should h: In their heat I will make their feasts, and I will make them drunken, that they may rejoice and fleep a perpetual fleep, and not wake;) and used the vellels of the house of the Lord (which had been brought from Jerusalem by his grandfather Nebuchadnezzar) in a profane manner, to the glory of his idols, and the dishonour of God: Whereupon a hand-writing upon the wall being interpreted by the prophet Daniel, who was among the captives, 'denounced the end and ruin of his kingdom, and that it was given to the Medes and Persians.

Vol. I. Pp The

Herodotus and Xenophon apud Ufferii Annal A. M. 3445.
Herodotus apud Ufferii Annal A. M. 3466.
Dan. v. I.
Jer. li. 39, 57.
Chap. v.

The fame night, this Belshazzar, king of Baby. lon, was flain k, and his city was taken by Cyrus, who had broken down the banks of the river Euphrates, on each fide of a branch of which the city was built, and draining, made it fordable, according to Jeremiah's prophecy; A drought is upon her waters, and they shall be dried up. Hereby also another prophecy was fulfilled, " I will also make it a possession for the bittern, and pools of water; for by reason of the breaking down the banks of the river, and other artificial lakes and dykes, that had been made formerly to prevent its overflowings into the city, the place must become afterwards full of bogs and marshes. It feems the city was fo great, that when the out-parts of it were taken, those in the midst thereof knew nothing a of it; which verified the prophecy of Jeremiah °; One post shall run to meet another; and one messenger to meet another, to shew the king of Babylon that his city is taken at one end. And no wonder, when it is faid to be more like unto a country than a city, being in compass four hundred and eighty furlongs, that is, fixty of our miles, its walls being drawn round the city in the form of an exact square, each side of which was one hundred and twenty furlongs, or fifteen miles in length, wherein were many large void spaces. It feems, Cyrus, for the present, allowed his uncle Cyaxares (that is, Darius aforesaid) the title, and in part the government of the empire of the Chaldeans, or the kingdom of Babylon . And Darius the Mede took the kingdom, and himself went

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k Dan. v. 30.

Chap. l. 38.

Herodotus, ibid.

Chap. li. 31.

Herodotus

Lib. 1. and 3. apud Ufferii Annal. fub A. M. 3466. And

Dean Prideaux's connection, par. I. book ii. p. 95.

According to Dan. v. 31.

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fa. xiv. 23. Herodotus 466. And q Acinto Persia; but soon after returned through Media, and married the only daughter and heires of his uncle Cyaxares, having for a portion the inheritance of the kingdom of the Medes after her father's decease.

In the year 3468, Cambyfes king of Persia, (the father of Cyrus,) and Cyaxares king of Media, (the uncle, and also the father-in-law of Cyrus,) being both dead, Cyrus became the fovereign of both kingdoms of the Medes and Persians, and alfo of the Chaldeans or Babylonians, whom he had newly conquered) and so of the whole eastern empire, (which he calls in the lofty style of the eastern people, All the kingdoms of the earth) . And then being incited by God to release the Jews from their captivity, (or in the scripture phrase, the Lord having stirred up his spirit,) he suffered them to return into their own land '. Josephus tells us u, that Cyrus had read the prophecy of Isaiah aforementioned v, concerning his being defigned by God to subdue kingdoms, and re-establish the Hebrews in their native country, which prophecy bore date two hundred and ten years before he was born; and that he was so transported in reading those divine predictions concerning himself, that he presently fell to work upon making good his part of the prophecy, and recited it in his edict ".

The Jews, when returned, could not perform their folemn public worship of God, nor enjoy the benefit of making atonement for their sins, after the manner of God's appointment, without an altar; and therefore the first thing they did, was to set up the altar of God for burnt-offerings, and for their morning and evening facrisices x,

Thid. Ezra i. 2. Ezra i. 1. Antiq, book XI. chap. i. Chap. xliv. 28. Compare Ezra i. 1, 2. Ezra iii. 3.

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and afterwards, by degrees, built Jerusalem and revelating the temple to God, notwithstanding the spiteful this seed oppositions of the Samaritans, who occasioned the knowled hindering of the building for some time: So that ter the it was twenty years before the temple was completely sinisshed. The work of rebuilding the seat. The temple was so far owned by God, as that he sent consume his prophets Haggai and Zachariah on purpose to acceptant encourage and forward the building.

his prophets Haggai and Zachariah on purpose to encourage and forward the building 2.

The second temple, being finished about twenty years after their return, was dedicated to the honour and service of God in a very solemn manner, (as Solomon had before dedicated the first temple) with offerings and sacrifices, and settling the worship of God: Who was pleased to increase the joy of the people for their new temple, by sending the prophet Haggai to declare The glory of this bouse a sign of Mala prophet Haggai to declare The glory of this bouse a sign of Mala be greater than of the former 2, not as being a more stately building, (for the ancient men, who had seen the former, wept for the smallness of this) b; but in regard that Christ the Messiah should one day honour it with his presence: For this was that temple (though much repaired) which Christ in his time reforted to. Thus much was also fore told by the prophet Malachi c, The Lord whom them under the state of the covenant, whom ye delight in; by which Lord the ancient Jews understand king Messiah d.

But it is observable, that although it pleased God. Messiah d.

But it is observable, that although it pleased God the temple should be rebuilt, yet all immediate

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Cunæus, li

Lev. ix. 34. 2

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For this read the books of Ezra, Nehemiah, and Daniel v. Ezra v. 1.

Haggai ii. 9.

Ezra iii. 12.

Chap. iii. 1.

Dr. Pocock on Malachi iii. 1. Ezra v. 1. * Haggai ii. 9. Chap. iii. 1. d Dr. Pocock on Malachi iii. 1.

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alem and revelation of the Divine Spirit ceased under this fecond temple. The Jews do generally actioned the knowledge f, that five things were wanting after the return from the Babylonian captivity, viz. was comfirst, The ark, with the propitiatory or mercy-leat. Secondly, The fire from heaven, which to fent confumed the sacrifices, in testimony of God's acceptance, and was wont to be kept burning and was renewed when Solomon had finished the and was renewed when Solomon had finished the first temple h. Thirdly, The sheehinah, or divine glory, by which God had used to manifest his presence he was presence he fourthly, The Urim and Thummim on the breast-plate of the high priest, whereby God gave answers to the people he had Lastly, The spirit of prophecy, which ceased by the death of Malachi. As the want of these benefits was a sign of God's displeasure, and a foretoken of his rejecting them on their future disobedience; so it was a proper means of awakening them to a allness of an more lively expectancy of a more perfect state under this was che Christ also fore one kind of divine revelation to remain to them under the second temple, viz. the bath-kol, or a voice from heaven, sometimes vouchsafed to some particular persons have to some even the total content to be one of the sabulous accounts of the rabbies, or else a delusion of the devil however, it is certain their ancient and gravest authors mention it has a presentior vis illing abscessifies.

caled God mmediate Qund Sp. S. Numinifque præsentior vis illinc abscessisset.

Cunæus, lib. II. chap. ii. f Lights. Hor. in Jo. ii. 21.

Lev. ix. 24. and vi. 13. h 2 Chron. vii. 1. i Exod.

Id. 34. 2 Chron. vii. 1. k Exod. xxviii. 30. i Hottinger. lib. II. chap. i. sect. 4. p. 515. in Lights. Hor.

Im Matt. iii. 17. compare dean Prideaux's connect. book ii. p. 5.

In Matt. iii. 17. compare dean Prideaux's connect. book ii. p. 5.

In Matt. iii. 17. compare dean Prideaux's connect. book ii. p. 5.

In Matt. iii. 17. compare dean Prideaux's connect. book ii. p. 5. nd the Rabbins, vid. Hottinger, ibid. particularly, Maimon, Mor. Nev. par. II. chap, lxii,

fuch a voice came from heaven to Christ, and St.

Further, it is to be observed, that although the people who returned, were such as had been taken captive, or their children, viz. those of the king. dom of Judah, confifting chiefly of two tribes, Judah and Benjamin; yet, forafmuch as fome of the ten tribes had formerly joined themselves to Judah notwithstanding the division p, and therefore were captives among the rest; they also, or their children, were among those who returned; fo that there still remained some reliques, a remnant, of the other ten tribes. 4 The whole congregation together, which returned, (that is, by adding those who could not find out their genealogy, or register of their birth , or those of other tribes befides Judah and Benjamin, to the particular numbers fet down in the chapter,) was forty and two thousand three hundred and threescore, befides servants .

The language spoken by the Jews in their own country, before the captivity, was the ancient Hebrew; but in their long abode among the Chaldeans and Syrians, during their seventy years captivity, the purity of the Hebrew was lost among the vulgar, and they mixed their own language with the Chaldeans or Syriac; which they brought home with them after their captivity, and which was generally called the Syriac language, the same that continued to be vulgarly spoken by the Jews in the time of Christ and his apostles; whence

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o Mat. iii. 17. John xii. Acts ix. P See what is fill before concerning the division of the two kingdoms. I Luke ii. 36. Acts xxvi. 7. Ezra ii. 62. Ezra ii 64. Lightfoot's Hor. in John v. 2. Dr. Walton's Prolegonal Polyglot. in Bib. num. iii. fect. 22, 23, 24.

it was, that when the law was read to the people, Ezra and the Levites gave the sense, and caused them to understand the reading ". And this custom of explaining the reading of the law out of the Hebrew by the Chaldee, which they understood, continued in their synagogues, and at length gave occasion to the Targum, or Chaldee paraphrases.

After their return from the Babylonian captivity, the people were governed by fome chiefs or heads amongst them, as Ezra, Zerubbabel, (who is supposed to be the same with Sheshbazzar, that being his Babylonish name, entitled prince of Judah v, and governor of Judah) w, and Nehemiah, and after the fettlement, by the high priest, (who had the temporal as well as ecclefiaftical authority,) affifted by the Sanhedrim, or council spoken of before. Josephus fays x, that they erected an arifocracy, and that the sovereign power was lodged in the high priests, (till the time of the Maccabees, or Asmonean family,) and so much appears from Alexander's fending to the high prieft, as their governor, and from the high priest's returning an answer as such. But still they were tributary, and in subjection to the Persian monarchs as their chief fovereigns, and to their deputy governors of Syria and Phænicia, of which province the Jews country was reckoned a part; and fo for the most part, when they were afterwards subjected to Alexander the great, and after him to the Egyp-

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I. X Antiq. book xi. chap. 4. near the end. Y Id.
ib. chap. viii. and Dion. Cassius, in his account of Pompey and Hyrcanus the high priest, (lib. xxxvii p. 40.) observes, that the Jews allow the kingly authority to the high priesthood,

206 The SACRED INTERPRETER.

tians and Syrians, the high priest, with the council or Sanhedrim, bore the chief fway at home, but under the controlment of the foreign kings, who had made them tributary, and had the fovereignty over them, till the change of the government under the Maccabees, of which afterwards.

The affairs of the church, and the canon of scripture were settled by Ezra, with the affistance of the rest of the great council, among whom was the latter prophets, Haggai, Zachariah, and Malachi, being all endued with the divine prophetic These set forth a correct edition of the fpirit. Canon of the Old Testament, which was owned and confirmed by Christ and his apostles 2. Since their return, they loft, in great measure, the name of Ifraelites, and were called Jews from Judah, their principal tribe, which made up the chief of the captives in Babylon, and confequently of those who returned from thence a.

The great fin, amongst others, for which the Jews were, by God's providence and permission, made captives in Babylon, was idolatry; but we never read they were guilty of this fin after their return, except those, who through fear facrificed unto idols, under the profecution raised by Antiochus Epiphanes b; the remembrance of their captivity being kept up from one generation to another: And besides that, after their return, they had lynagogues, or places of religious affemblies, in most of their larger towns; wherein, besides the prayers and praises, the law, and the severe threat-

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Z Polyglot. Prologem. Numb. iv. fect 2, 3. Du Pin of the Canon, book 1. chap. 1. fect. 2. And see what is said before concerning the Book of the Law found by Hilkiah. a Joseph b I Maccabe Antiq. book xi. chap. 5. towards the end.

c See w threatenin Matt. v. 2

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Pin of the faid before a Joseph I Maccab threatenings against the contemners of it, especially by idolatrous worship, was constantly read; by which means they might be the better fecured from a returning to idolatry. From the time of their fettlement to their fufferings under Antiochus Epiphanes, (of which afterwards,) somewhat above three hundred years, they enjoyed a great share of peace and prosperity, according as the prophet had foretold and promifed, though with some mixture of troubles now and then.

The great doctrine concerning eternal life was more firmly believed, and the benefits thereof expected in the Jewish church from the time of the return from the Babylonian captivity, by the generality of the people, than before c; which a learned writer d supposes to be designed by the Divine Providence, to support them under the loss of their former freedom, and temporal prosperity, which the letter of the law fo frequently encouraged them to hope for the continuance of; left their late calamities, and present subjection to the Persian monarch, should, by making them to delpond of those earthly bleshings, tempt them to forfake their religion.

In this history of the captivity and return, we. may observe how fin provoked God, and what his justice first, and then his wisdom and power;

can effect.

The last book of the Old Testament, concerning the history of the Jews, is that of Esther; wherein we have a most wonderful instance of the wisdom and providence of God, in delivering his people, and overthrowing their enemies, in the reign of VOL. I.

See what is already observed concerning the promises and threatenings expressed in the law of Moses. Matt. v. 20.

Ahasuerus, who is supposed to be the same with Artaxerxes Longimanus, the Persian emperor c.

In this history there are two things remarkable; First, The marriage of Esther to the emperor, which was designed by the over-ruling providence of God, for the same cause that Joseph was sent into Egypt, that she might be the instrument of deliverance in time of need. Secondly, The same destruction befel Haman, their principal adversary, which he had mischievously contrived for Mordecai, their friend; and the same honour was conferred on Mordecai, which Haman ambitiously designed for himself. From this history we learn to have recourse to God in time of distress, and to rely on his wisdom, goodness and power.

The history of the Jews hitherto mentioned, is a part of the canonical or divine scripture, because it was written whilst God vouchfased the spirit of prophecy, which ceased by the death of Malachi,

the last of the prophets.

Before we proceed, some practical observations may be made from divers particular parts of the foregoing history of the Israelites, after their first settlement in Canaan, besides those hitherto mentioned in the course of their history, in order to our improvement in practice as well as knowledge, by reading the histories contained in the Holy Bible, which, as it hath been already observed, ought to be one great design in reading them: For instance, The first part of the book of Judges informs us, that notwithstanding God was pleased to settle the Israelites in the promised land, by so many wonderful

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chap. 6. See at large Dean Prideaux's Old and New Testament connected, part 1. book 4.

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book xi.

derful works which he wrought for them, yet as foon as they forfook him and his laws, he delivered them into their enemies hands, who very often and grievously oppressed them; and yet upon their repentance and return to him, he appointed and enabled judges to protect them: Whence we learn, on the one hand, not to abuse his mercies; and on the other, not to despair of his goodness on our repentance and reformation. From f the Israelites learning to commit idolatry, by conversing with the idol worshippers, (as afterwards Solomon did,) we are instructed to avoid the society of vicious persons, if we hope to continue virtuous ourselves. From h Gideon's thirty-two thousand men reduced to three hundred, with which the Midianites were conquered, we are taught, that although outward means are to be used, yet the providence and power of God is most to be relied on. From Abimeleck's obtaining a kingdom by the murder of his brethren, but foon after, with his accomplices, being ruined and destroyed himself, we are instructed not to rely on, or be encouraged by the present effects of any prosperous villany, since God frequently renders the wickedness of such on their own heads k. From 1 Sampson's being betrayed by Dalilah, men are cautioned of the danger of giving up themselves into the hands of a lewd woman. From ^m Hannah's dedicating her only child to the honour and fervice of God, and being rewarded with a more numerous offspring for the loan which she lent to the Lord, is an encouragement to devote a part of what we have, (be it a child, Qq2

f Chap. iii. 5, &c.
Chap. ix,
Verfe 56, 57.
Chap. xvi.

k Verfe 56, 57.
Chap. xvi.

m 1 Sam.

a child, or some other of our possessions) to the fame purpose. From the doom threatened to Eli and his house ", because his sons made themselves wile, and he restrained them not, warning is given to all parents, who, either through indulgence or neglect, fuffer their children to perfift in impiety. From 'Uzzah's fate, when he put forth his hand to the ark of God, though out of a good intention to keep it from falling, which belonged to the office of a priest to do P, those are admonished, who presume to execute the priest's office, not being called thereto 9. We have an example in David's bringing up the ark of God with fuch a transport of joy and zeal, (as afterwards in Solomon's dedicating of the temple), to be forward, and rejoice in every opportunity for promoting the good of the church, and the public fervice of God.

From David's indulging an intemperate gazing on Uriah's wife, and thence proceeding to those heinous fins of adultery with her, and the murder of her husband's, we are instructed to avoid all the occasions and opportunities of committing wickedness, also to give a check to the first motions thereto: And however he obtained pardon for those fins', yet that should be no encouragement to venture the commission of the like, on presumption of pardon too, because David was not so reconciled to God, but that the sins entailed the sword on his house and family ": Then the child he begat in adultery was to die, to his great

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p Deut. 2 Sam. vi.

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forrow v; and lastly, It cost him many spiritual agonies and great remorfe, and a very strict repentance, as whoso reads Psalm li. composed on that occasion, will soon be convinced of. All which considered, it appears, that the satisfaction in the commission of the like fins would be too dearly purchased, even upon the expectancy of such a reconciliation. From Absalom's rebelling against his father w, religious parents are taught to bear the more patiently the stubbornness and oppositions of their children, when God hath permitted his most zealous servants to be so afflicted. thophel's x counsel being not only defeated, but also tending to his own overthrow, should discourage all those designs which have in them more craft and policy than integrity and honesty, fince this instance shews the most subtle devices to be over ruled by God's appointment or providence '. In a Abfalom's untimely end, being occasioned by his rebellion against his father, is an admonishment to all children of the displeasure of God, and their own infinite danger, on fuch their behaviour. David's charge to his fon a little before his death, to serve God with a perfect heart 2, is a good example to all parents, to instil such a lesson into the minds of their children, both living and dying.

Jeroboam's hand being withered, which he stretched forth against the prophet of the Lord, as also the fifty men consumed by fire from heaven, who were sent to seize on the prophet Elijah's, should deter men in authority from offering unjust violence to the ministers of religion:

And

Verse 14. 2 Sam. xviii. 14, 16. W 2 Sam. xv. 2 Sam, xvii. Verse 14. 2 Sam. xviii. 1 Chron. xxviii. 9. 1 Kings xiii. 4. 2 Kings i. 9—13.

And the prophet being prevailed on to break an express command, to his own ruin, by another prophet's persuasion, affords us a caution how we liften to any enthusiasts, pretending to the spirit, in a matter contrary to plain scripture revelation. Ahab's e dreadful fentence, for his unjust seizure on Naboth's estate, should check all violent and unjust occupation of other men's goods and possessions. Ahaziah f king of Israel, being fick, fent a messenger to Baalzebub, an idolgod, to inquire after the event of his difeafe; upon which the prophet pronounced that he should furely die: Like as before 8, Saul died for his transgression, and also for asking council of one that bad a familiar spirit, to inquire of it. A warning this may be to all fuch who, distrusting God, ask the council and affistance of conjurers and evil spirits. The rich b Shunamite woman, being barren, by her succouring a prophet, obtained a child; which is encouragement to comfort and affift those in their distress, who more particularly are devoted to God's service.

Jehu appeared very zealous for the true God, and destroyed the worshippers of Baal; but for retaining the golden calves, set up by Jeroboam, before-mentioned, out of a political design of the better securing his kingdom, is branded with hypocrify, as not walking in the law of God with all bis heart. So little does God accept the service of those, who are religious only where it is convenient for them to be so, and avoid some sins, yet still retain those which bring them most profit and satisfaction.

37, 38. f 2 Kings i. 2—5. 8 1 Chron. x. 13. 2 Kings iv. 8—18. 2 Kings x. 25—32.

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faction. k We have a noble instance of a true religious behaviour, and trust in God, in the time of advertity and danger, in Hezekiah; who having received a threatening letter from the king of Aflyria, (a very formidable enemy,) would not neglect the proper means of defence, but strengthened himself with fortifications, and an army ; but in the mean time his chiefest reliance was, that with his enemy there was an arm of flesh; but with him and his people was the Lord their God ": And according to this hope, he went up into the house of God, and spread the letter before the Lord, and prayed for his help ". The refult was, he was delivered, and his enemies defroyed o. And furely we cannot do better than in imitation of this excellent pattern, in our time of distress and danger, whilst we use the proper means, chiefly to depend on the goodness, wifdom, and power of God, on our earnest supplications P. The effect of a contrary practice appears in Asa's not feeking to the Lord in his disease, but to the physicians q. The next account we have is, that Asa slept with his fathers; not that he did ill in feeking the physicians, but in not chiefly leeking to and relying on the Lord. From Belthazzar's fate in the destruction of his kingdom, and his own flaughter, mentioned with this particular circumstance, that he facrilegiously profaned the golden veffels that had been taken out of the temple of God, and drank wine in them, together with his lords and wives, &c. sufficient caution

k 2 Kings xix. and 2 Chron. xxxii.

1 2 Chron. xxxii.

1 2 Chron. xxxii.

1 2 Chron. xxxii.

1 2 Chron. xxxii.

2 Kings xix. 14, &c.

2 Kings xix. 20, to the end of the chapter.

3 See alfo, to the fame purpose, 2 Chron. xiv. and xx.

4 2 Chron. xvi.

12, 13.

1 Dan. v.

6 Verse 3, 4, 23.

304 The SACRED INTERPRETER.

caution is given against facrilege and profaneness, in converting things dedicated to God's service to a private or common use: For it is that which Belshazzar is particularly charged with, as well as his using those vessels to the honour of his idol gods, viz. that he drank wine in them with his lords and wives.

Lastly, We may make two other remarks on the history of the captivity of Ifrael and Judah, aforementioned: First, That national fins are attended with national judgments, they being made captives chiefly for their idolatry, with which their whole country had been more or less infected. Secondly, That the providence of God makes use of some eminent persons, as instruments to effect his purpofes, although at the same time they propose to bring to pass their own designs; for which, in a very furprizing manner, they are victorious and fuccessful; and yet when God's ends are brought about by them, their glory and fuccess at once ceases. As in the instances of the kings of Asfyria and Babylon, who led captive Ifrael and Judah; and of Cyrus, who was to procure the release and return of the latter. Their victories and fuccess were generally beyond their own expectations, as well as amazing to the rest of the world; but were at an end when God's work was accomplished by them.

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CHAP. XVII.

Concerning the Prophets.

IN the next place, we are to confider the prophets, which were fent by God at feveral times to the kings and people of the Jews: One reason whereof is given, a that they might be kept from having recourse to the Heathen oracles and foothfayers, for want of prophets of their own, and flight their own legal institutions, as not affording them the benefit the Heathen pretended to; for as the curiofity of mankind in general permitted them not to be contented without feeking for knowledge and affiftance from some more extraordinary and divine persons, so it was with the other nations round about the Jews; and therefore, next to the charge against hearkening to diviners, there follows a promife of a fuccession of prophets among themselves, of which the chief was to be the Messiah, in the fulness of time b. These prophets were persons whom God raised up, by giving them extraordinary measures of his spinit, not only to foretel things to come, but also, (which is the chief fense of the word prophet, and prophefying, in the New Testament,) to explain his will to the people, and teach them their duty. They were also to be messengers from him on some extraordinary occasions, to reprove for fins, and threaten his judgments, to encourage and comfort VOL. I. Rr

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Deut. xviii, 14, 15. Acts iii. 22;

306 The SACRED INTERPRETER.

the penitent, to keep up in them a reliance on providence, to direct them in doubtful cases, and lastly, to prepare them for, and foretel the coming of the Messiah. Such an one was called a man of God, and a feer, as having a vision, fight, or

knowledge c.

The figns for diffinguishing a true prophet from a false one, were chiefly these: First, By his doctrine, that he endeavoured to preserve the people in the worship of the true God, the God of Israel, according to the doctrine already established, and did not draw them off to the worship of an idolgod d. Secondly, By a fign from heaven, as by working fome miracles, &c. fuch as Samuel wrought e, and Elijah f; and the Pharifees demanding of Christ a sign from beaven s, shews it was a common opinion among the Jews, that fuch a fign was one evidence of a true prophet, together with the last mentioned. Thirdly, By his predictions being fulfilled h: Thus Samuel was established to be a prophet of the Lord . But as to this fign there are two exceptions: The one is, when the prophecy was conditional only, as in the case of the Ninevites, who Jonah prophesied should be destroyed, and yet they were not, because they repented: Nevertheless, Jonah was a true prophet, because his prediction was conditional, except they did repent. The other exception as to this fign was, when the prophecies reached far beyond the time of the prophets, as that of Isaiah concerning Cyrus, and all the prophecies concerning the captivity, and the return from it; there was then

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xii. 18. f 1 Kings xvii. 24. 2 Kings i. 10. 8 Mat. xvii 1. h Deut. xviii. 22. i 1 Sam. iii. 19, 20. See also Jer. xxviii. 9. Ezek. xxxiii. 33.

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no reason to wait the fulfilling, before the prophet was believed to be such an one. In this case it was sufficient that there were other evidences that he spake by divine revelation. Lastly, By the testimony of another known prophet; as of Moses for loshua *.

God revealed his will to these prophets several ways; as first, By dreams, and that with fuch strength and force on their imaginations, as was fufficient to evidence them to be divine. Secondly, By visions, or powerful impressions on their minds, which the Jewish doctors call prophetical visions, and which they explain "by having their outward " fenses, as it were, bound up from exercising "their ordinary functions, even when they were " awake, whilft the spiritual influence came strong-" ly upon their minds and imagination 1, re-" prefenting to them things as plainly as if they " faw them with their eyes and bodily fenses, in " fuch refemblances, which did make them known " to them, that they might discover them to those "whom God would have to know them "." Thirdly, By inspirations, or enlightening their minds and understanding, clearly to apprehend and dilcern what was revealed to them, and (as was observed before, in the instance of Abraham's attempt to flay his fon) with a full affurance that the revelation came from God himself, and that as infallibly as we know what is discovered to any one of us, by the words or writings of another ": Certainly God is as able to effect as we can one for another °; and his wisdom and goodness must dispose him to take the most esfectual course for the execu-

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k Deut. xxxi. 7. 1 Maimon. Mor. Nevoch. pars II.
chap. xli. p. 307. et in portâ Moss, p. 171. edit. Oxon. 1655.

Dr. Pócock on Hosea xii. 10. p. 684. See before,
chap. i. sect. 4. concerning inspiration in general.

tion of his defign. It might be for want of fuch an affurance then, that it was faid of Samuel, that be did not yet know the Lord, neither was the word of the Lord yet revealed unto him o, that is, so plainly as it was afterwards. P The Lord had told Samuel

in his ear 9.

These prophets were of two forts: The first, Those who were bred up in the colleges or schools of the prophets; of which institution Samuel is supposed to be the first author. These schools were for their advancement in knowledge and piety: Thus we read of a company of prophets . Again, A company of prophets, and Samuel Standing as appointed over them s. Such a school was at Bethel; and at Jericho ". These are called sons of the prophets, as being trained up by fome who were their governors and instructors, who were called fathers: So Elisha called Elijah, my father v. And although the spirit of prophecy is not attainable by education, but is given immediately from God, yet it is very reasonable, that God should chuse those he should think fit to inspire with the spirit of prophecy out of fuch a fociety, as being best qualified for the offices of teaching and reproving, and against whom the people could have the less prejudice.

The fecond fort of prophets were extraordinary, whom God did fend upon great occasions, as Isaiah,

Jeremiah, &c.

In the History of the Kings, till the reign of Uzziah, are mentioned these following prophets:

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⁹ Which o I Sam. iii. 7. P I Sam. ix. 15. Arias Montanus translates, Dominus revelaverat autem Samueli, 1 Sam. x. 5. 8 I Sam. ¿ . plainly told Samuel. xix. 20. 1 2 Kings ii. 3. u Verse 5. v 2 Kings 11. 12.

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9 Which Samueli, s I Sam. 2 Kings Samuel, Nathan, Gad, Shemaiah, Ahijah, Iddo, lehu, Oded, Azariah, Micajah, Elijah, and Elisha, and the prophetess Huldah, (as before there * had been other women prophetesses, viz. Miriam, and Deborah, and afterwards Anna.) Other prophets there were from the reign of Uzziah, whose books of their prophecies made up a part of the Bible. These prophets were sent from time to time to the kings and people of Ifrael and Judah, beforementioned, to forewarn them of those judgments which after befel them for their fins, to instruct them in their duty, and perfuade them to renounce their fins; and, to that end, encouraging them to hope in God's mercy and favour, as we read in the books of the prophets. But all was in vain; so they were ruined, and made captive, as we have feen before. It is computed, that when the first of these prophets were fent, it was about fourscore years before the destruction of the kingdom of Ifrael, and two hundred years before the beginning of the captivity of the Jews in Babylon: So merciful and patient was God, and yet so just when still offended.

For the better understanding the prophets, the following general remarks may be observed:

Remark I. Those prophets were to foretel the times of the gospel, and to prepare the people for the coming of the Messiah, or Christ, whom some of them spoke of between seven and eight hundred years before he appeared, by fortelling what fort of person he should be, and what he should do and fuffer; and also the state and condition of the

But as these were extraordinary; otherwise ordinarily the semale sex ought not to pretend to the exercise of any ministerial function in the church, I Cor. xiv. 34. I Tim. u. 12.

the church under him: And that which they foretold of his birth, life, and death, &c. being fulfilled in our Lord Jesus, and in no other person; and that, in such a manner, as plainly shews an overruling providence of God in the accomplishment, is our evidence that he is the promised Messiah and Saviour. Hence, it also appears, that the coming of Christ was the grand work or design of God, since it was foretold so often, and so long beforehand.

Remark II. Although some of the prophecies concerning Christ had also a reference, first, to some eminent persons who were types of him, and to some of their most eminent actions, yet some so relate to him, in their proper and literal sense, that they cannot be applied to any other, and never were sulfilled in any other person y: As for instance Isai. liii. which so fully describes the outward mean appearance of Christ, his sufferings in our stead, his innocency and meekness, and his death and burial z. So Dan. ix. 24, &c. where the time of Christ's appearance is plainly foretold, as will be observed in the account to be given of that prophet.

Remark III. Other prophecies are to be underflood in a twofold fense, viz. primary and literal, that strictly concerned the Jews, and their assairs, and the mystical sense, which relates to Christ and the manifestation of the gospel a: For in-

y To this purpose, chap. x. par. 1. of Bishop Kidder's demonstration of the Messiah is worth reading.

2 See also Psalm kxix. 21. Psalm xxii. 16, 18. Psalm xlv. 6. Zachar. xii. 10. Micah v. 2.

3 Glassii Philolog. Sacr. lib. ii. par. 1. Tract. 1. and Dr. Lowth's Vindication, chap. iii. p. 146. And those moderns who find fault with this two-fold sense of many passages in the Old Testament, or an allegorical exposition

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stance b; Out of Egypt have I called my son, which doubtless, in the literal fense, was meant of God's delivering the children of Ifrael, to whom he was a Father, from their flavery in Egypt; but in the mystical sense, of Christ, the Son of God, being carried into Egypt to be preserved from Herod, and afterwards brought again from thence '. Again, Rachel (Jacob's wife) weeping for her children, or posterity, had, in the first place, a respect to their being carried away captive; and the prophet, in the next verse, makes a comfortable promise of a return; and yet that weeping of Rachel had a more particular respect to the mothers weeping for their children, whom Herod slew . So the ancient Jewish doctors understand psalm ii. f both as having a respect to David and Christ. Although indeed these prophecies could not be fully underflood, till the Holy Ghost revealed the full import of them by the apostles; and yet many of them have evident marks that fomething further is defigned by them, than what is contained in the first intended or literal fense, which does not come up to the full fense and import of the words; as that Ila. vii. 14. A virgin shall conceive and bear a son, and shall call his name Immanuel, (or God with us,) looks further than that literal and low fense given of it, for the encouragement of king Ahaz, viz. one that is now a virgin shall bear a son, and by

exposition of them, as explained by our Saviour and his apostles, either do not know, or not duly consider, that there was nothing more common than for the Jews, with whom Christ and his apostles argued in that manner, to expound the mystical sense (which they call by the name of *Midrassim*) as well as the literal. See Hottinger. Thesaurus, lib. I. chap. ii. sect. 7.

6 Mat. ii. 18. 6 Grotius ad Mat. i. 22. and Bishop Patrick

his name shew that God is with us; which is very mean in comparison with the more complete and mystical sense revealed s, that the fign or miracle should be such a one, as that a virgin should continue fo, and yet bear a fon, who should manifest him. felf to be the fon of God, being made flesh, and dwelling with us, and to be our great deliverer, of which the deliverances of the Jews were types and prefages. So also that of David h, of piercing his hands and feet, parting his garments, and casting lots upon his vefture; and i of his being given gall and vinegar to drink; both which passages appear to be understood of the person of David in a figurative fense, by way of fimilitude only, as importing a fevere and unkind ufage of him, and were never literally true of David, as far as appears in his history, but being to be literally fulfilled in Christ, the particulars are so expressed in the prophecy.

Remark IV. The state of the gospel, and the benefits thereof, are mystically set out in the prophets, by expressions suitable to their own times, and agreeing with, and proper to the Old Testament dispensation *; as by phrases taken from the religious worship under the law, and such things as the Jews reckoned most excellent and glorious. Thus, because their facrifices and oblations, and the worshipping at Jerusalem, was the most excellent religious worship which the Jews could apprehend; therefore, when the prophet Isaiah foretold the converting of the Egyptians to Christ, he said, There shall be an alter to the Lord in the land of Egypt, and they shall do sacrifice

8 Mat. i. 23.

h Pfalm xxii. 16, 18.

lxix. 21.

k Glaffii. Philolog. Sacr. lib. I. tract. iv. fecti

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facrifice and oblations 1. So also he foretold the Gentiles owning and worshipping Christ, by the nations going up to Jerusalem at the solemn feasts m, and calling the Christian worship, offering incense and a pure offering. And this is often the manner of the prophets under the Old Testament, to fet forth the days of the Messiah, the conversion of the Jews, the Christian worship, and the spiritual kingdom of Christ under the gospel; and also God's spiritual gifts and bleffings on the Christian church, by the expressions proper to the times in which they lived, importing literally the restoration of Jerusalem, the temple and sacrifices, the kingdom of David, &c. in order to recommend them more powerfully to the people. To the fame purpose, the exaltation and enlargement of the Christian church is expressed after the same manner a.

St. Peter assists us thus to understand the prophets, when he applies these words Behold I lay in Zion for a foundation a precious corner-stone; to the spiritual building of the Christian church; and Christ the head thereof After the same manner St. Peter again acquaints us After the same manner St. Peter again

¹ Chap. xix. 19, 21. ^m Chap. lx. 1—8. and chap. lxvi. 20, 23. See also Ezek. xx. 33, 34, 40, 41. Micah iv. 12. and Mal. i. 11. ⁿ Jerem. xxxiii. 17, 18. Hof. iii. 5. Mal. iii. 4. ^o Isa. xxviii. 16. ^p 1 Pet. ii. 4, 5, 6. ^q Acts ii. 16, 17. ^r Chap. ii. 28.

phetical prefages relating to the coming of the Messiah, to run in the old strain of the law, they presently conclude, that the Messiah must not innovate any thing concerning their way of worship, and so expound such-like texts above-mentioned in a literal sense, which were only expressed in that manner, the better to help the understanding, and comply with the capacity of those they

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This mystical way of expressing things was much used by the ancients, especially of the eastern s country; and particularly the Jews were accustomed to it, and accordingly were wont to interpret the scripture ', (till the modern Jews, in their disputes with Christians, found it necessary to reject the opinion of their ancestors, lest the Christians should make any advantage of the argument against them, in proof of Christ being the Messiah,) and therefore such a stile of the prophets was most fuitable to the Jews: For instance, " The wolf shall dwell with the lamb; they shall not burt nor destroy in all my boly mountain, for the earth shall be full of the knowledge of the Lord; which the Jewish rabbies understood to set forth the peace, and happiness, and love, and truth, in the days of the Messiah's kingdom, that is, what the nature and defign of his doctrine would tend to; and where it should prevail, and what it would proportionably effect. Again, there is great reason that men should not perfectly understand long before hand all the particulars of fome of the prophecies; because if they had, that would have been a means of hindering the very things to be brought about,

S Clemens Alexandr. Strom. lib. 5. Maimon. R. Dav. Kimchi apud Grot. de Veritat. Relig. Christianæ. lib. v. sect. 18. u Isa. xi. 6, 9,

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which were foretold, unless God should deprive the persons intended to effect them of the freedom of their will, or overturn the usual course of the world. For instance; if the particular perfon of the Virgin Mary, and the precise night of Christ's birth in Bethlehem, and all other circumflances of that great transaction, had been so exprefly revealed, that none could have mistaken it, the Bethlehemites would not have denied the holy virgin their houses to be delivered in; and so that humble manner of Christ's coming into the world, his being laid in a manger, would have been prevented; nor would the rulers have given thirty pieces of silver to Judas, or bought a potter's field, if that prophecy of Zachariah v had been plain concerning Christ; much less, had they clearly discerned the prophecies concerning his death, would they ever have fulfilled them in condemning him. It was fufficient, that the general defigns of the prophets should be manifest, and the particulars reserved for a further discovery in the accomplishment.

And though fome of the prophecies concerning Christ might not be, even in general, understood by the people to whom they were spoken, which yet is more than we know, yet they are of great use to discover the providence of God, and for the confirmation of our faith, when we compare the event with the prophecies, and finding them fulfilled, do therein plainly see the work was God's, and the effect of his wisdom and power: As God himself declared his intention in foretelling some things, among others, to be this; " I have, even from the beginning, declared it to thee, before it came

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to pass; I shewed it thee, lest thou shouldst say, Mine idol hath done them, &c. The fulfilling of the prophecies concerning Christ, (as also of those which foretold the captivity of Ifrael and Judah, and the like,) clearly shew that there is a Divine Providence, and that it is God who governs the world, fince by his prophets he fo long foretold and threat. ened what did afterwards come to pass, according as himself had designed to effect. For which purpose, no doubt, many such prophecies were recorded, which are to be expounded only by the event, (at least by those who lived some considerable time after they were uttered) *. So also some of the prophecies in the Revelations: As it was the accomplishment of that prophecy concerning Christ, Behold thy king cometh riding on an afs, which made the disciples understand it, when they remembered that these things were written of him, and that the people had done thefe things unto him .

Here we may further observe, that the expresfion of the last days, sometimes used by the prophets, fignifies the days or dispensation of the Messiah a, and the times of the gospel, (upon the abolition of the Jewish dispensation) and that not only in the first ages thereof, but from the first appearance of Christ, or Messiah, to the end of the world; which time is termed the last day, or the last time, because there is no new age or dispenfation to succeed unto it, as the two former times fucceeded each other, being the one from the creation to Moses, the other from Moses to Christ. So what in Joel is faid to come to pass afterwards, the apostle

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> b Acts 14. 28. as Ifa. ii Dan. vii.

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ix. 9. ² John xii. 16. ^a According to the notion of the ancient Jews, as in the Chaldee Paraphr. Targum's, &c. apud Kidder's Demonstration, part III. chap. ix.

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apostle renders b shall come to pass in the last days: Now the word, which in the original signifies afterwards, in Joel, the Jews themselves c expound to be the same in sense with the words, the last days d, where is a plain prophecy of the exaltation of Christ's kingdom c.

Once more, under this head-it may be remarked, that although the gospel of Christ hath wonderfully been advanced, and the spiritual kingdom of the Messiah propagated, (which advancement and propagation of the gospel was mystically set forth by the prophets in a manner fuitable to the Old Testament dispensation, as we have seen;) and although it be true, that all promifes of this life are to be understood with exception of the cross, and also, that the promises of Christ's kingdom are only to begin, and more imperfectly to be fulfilled in this life; yet some of the prophecies relating thereto f, mention fo much unity and holinefs, prosperity and peace, not yet experienced, that they feem to foreshew a future more glorious state of the Christian church on earth, abounding in purity, peace and happiness, both among converted Jews and Gentiles, when the kingdoms of this world are become the kingdoms of our Lord and of his Christ 8. Many prophecies mention a more flourishing state and enlargement of the gospel, even to all the ends of the earth h, than it hath pleased God hitherto to vouchsafe to bless the world with; and therefore the time is to come, when they shall be more fully accomplished by an universal

b Acts ii. 17. c R. D. Kimchi apud Pocock on Joel ii. 28. d Ifa. ii. 2. c See also Hos. iii. 5. f Such as Ifa. ii. 4, 5, 6. and chap. xi. 1—10. and chap. lxv. 25. Dan. vii. 14. Joel iii. 9. to the end, &c. c Rev. xi. 15.

universal receiving Christ's gospel, and living according to it; when Christ shall reign in the public and visible triumph of his religion, and when the earth shall be full of the knowledge of the Lord. Nay, some understand a part of the prophets, not only of the general conversion, but even the restoration of the Jews, being converted, to their own country, and their city, Jerusalem *. To the same purpose ', Christ's prophecy is interpreted ", Jerusalem shall be trodden down of the Gentiles, un-

til the time of the Gentiles be fulfilled.

Here we may take notice of another mistake of the Jews; who pretend from hence, that the Messiah is not yet come, because the aforementioned predictions are not yet fulfilled; whereas the time is to come for the fulfilling of them in the last days; which expression (as hath been before obferved) imports not only the beginning of the days of the Messiah, but any time, from Christ's first appearance, to his fecond; namely, that feafon, when, upon the general conversion of the Jews, both they and the Gentiles shall be brought into the church; when God shall fet up an enfign for the nations, and gather together the dispersed of Judah, from the four corners of the earth: And the earth shall be full of the knowledge of the Lord ". So that, as it is no objection against the ancient prophecies, that some of them are not yet fulfilled,

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(as the Jews do own those are not, which foretel their deliverance and restoration,) because they may yet be accomplished; so it is no objection against Jesus, that some things are not yet fully accomplished, which were to be in some part or other of the days of the Messiah.

Remark V. It is usual with the prophets, to represent of the dreadfulness of God's judgments on wicked persons, or on the enemies of his church and people, by parabolical or figurative and lofty expressions, after the manner of the eastern countries; as of the earth's quaking, and being turned upfide down, the fun and the moon's being dark, the moon's being turned into blood, and the stars withdrawing their shining, &c. Thereby setting forth, that evil men should be in such a consternation under their fufferings, and put into fuch diforders, that all things should seem to them to be out of course, as if the fun were dark, and the moon bloody, and the whole creation in confusion. This was the usual stile in the eastern countries: For example; p the Arabians would fay of a person whom any extraordinary misfortunes befel, that his heaven was fallen down upon the earth. Thus 4 the earth trembled, the mountains melted. from before the Lord; and possibly, the stars in their courses fought against Sisera. In this tragical manner Isaiah threatened God's judgment on Babylon's, The stars of heaven, and the constellations thereof, shall not give their light; the fun hall be darkened in his going forth, and the moon shall not cause her light to shine: I will shake the

Mainon. Mor. Nevoch. pars ii. chap. 29.

P Mainon. Mor. Nevoch. pars ii. chap. 29.

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Itali. xiii. 10, 13.

heavens, &c. and on Idumea, and on the Jews themselves ". In such manner Jeremiah threatened Judah and Jerusalem v. And thus the prophet Joel pronounced God's judgments w, and having afterwards promifed the gifts of the Holy Ghost, which Christ would fend on his church's then denounced terrible judgments against the unbelieving Jews, and other enemies of Christ's church, by the like lofty and figurative representations : And I will shew wonders in the heaven, and in the earth, blood and fire, and pillars of smoke; the sun shall be turned into darkness, and the moon into blood, before the great and terrible day of the Lord come. Which language the Jews were accustomed to, and understood in a figurative fense, as denoting the uttermost desolation and confusion, especially of nations and kingdoms and very great calamities and distress: Which the unbelieving Jews in a great measure felt, (18 Christ foretold in the same language), when they were miserably destroyed by the Romans, (of which afterwards.) But that prophecy shall be most completely fulfilled on all wicked men, at the great day of judgment, (the same expression being used in both cases, because the terrible judgments of God on wicked persons in this world, are as fo many affurances of his most dreadful judgments at the great day) b. Some of the like prophetic schemes of speech are explained in the fame chapters, where they occur, by plainer expreifions

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b Jeren ii. 12. 26.

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t Chap. xxxiv. 3, 4, 5.

Chap. xxxiv. 1, 18, 19, 20.

V Jer. iv. 23, 24. See also Ezek. xxviii. 20.

W Joel ii. 10.

Verse 28. which promise was fulfilled, Acts ii. 17.

Verse 19, 20, 21.

Ezek xxxii. 7, 8.

Matt. xxiv. 29.

Compare Amos viii. 9, 10. Micals ii. 3, 4. Haggai ii. 6. Acts ii. 20.

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1, 18, 19, xxviii. 20. Ifilled, Acts xxxii. 7, 8, 10. Micah

fions in the context; which is a certain key to the understanding of the like figurative or symbolical representations elsewhere: Thus, what b is figuratively described by the earth's being without form and void, and the heavens having no light; and all the hills being moved, feems to be the fame with what is plainly expressed in the context c, the whole land shall be defolate. And that a, I will shake the heavens and the earth, is explained by the words immediately following , I will overthrow the throne of kingdoms, &c. On the other hand, when the prophets mention an expectancy of the ending of troubles, and the hopes of peace and prosperity, they sometimes express it by the continuance or increase of the light of the sun and moon; as, f Thy sun shall no more go down, neither shall thy moon withdraw itself; for the Lord shall be thine everlasting light, and the days of thy mourning shall be ended: And the light of the moon shall be as the light of the sun, and the light of the sun shall be sevenfold, as the light of seven days, in the day that the Lord bindeth up the breach of his people, and healeth the stroke of their wound. Though possibly, some of the aforementioned prophecies should be more literally fulfilled in the great day of God's vengeance on the wicked world, and his rewarding his faints.

Remark VI. Some of the prophets, the better to prepare their minds for the prophetic inspiration, have made use of music: Which, as it hath been of old experienced, is of great force either to stir up or allay the passions. Hence Vol. I.

b Jerem. iv. 23, 24. c Verse 27. d Haggai ii. 12. e Verse 224 f Isai. lx. 20. 8 Isa. xxx. 26. h Grot. in 1 Sam. x. 5. To the same purpose Maimon. Mor. Nev. par. II. chap. xxxvi. Prophetia non habitat, acque inter tristitiam, neque inter pigritiam.

we find that Saul, being troubled with an evil fpirit, was refreshed by David's playing on a harp before him . Therefore, when the prophet Elisha was moved with anger against wicked Jehoram, king of Ifrael, yet being willing to affift and direct Jehoshaphat, the good king of Judah, he called for a minstrel, or musician, to recover himself out of the disorder into which Jehoram's presence had put him, and to render his mind the more sedate and calm, and so the more fit to be infpired with the spirit of prophecy: And the effect was accordingly, for it came to pass when the minstrel played, that the hand, or spirit of the Lord came upon him, and he prophefied rain and a victory k. It feems also that prophesying itself, is used for finging praises to God in some extraordinary manner; which may be understood of the messengers of Saul, and of Saul also himself 1.

Remark VII. The prophets not only prophefied by word or writing, but also by symbolical actions or signs, or mysterious representations, according to the custom of the eastern people, who were wont to express themselves by signs and actions, as well as words m, to strike the more forcibly on the imagination. Thus Isaiah's going without his usual habit, was a sign of spoiling the Egyptians and Ethiopians n. And Jeremiah's getting an earthen bottle, and breaking it, was a sign of the people's being broken and ruined c. And the bonds and yokes about his neck were signs of the neighbouring kingdoms being subdued by Nebuchadnezzar p. And Ezekiel's representation e hde a le of Ifrae things the pro either i tical vi both J the pre impres mande which constru also sp visions, tion,) Stry of other ed to 1 (too I proph thould ruined to ma cation itrang really

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² Kings iii. 13, 14, 15. See also 1 Sam. x. 5, 6.

1 1 Sam. xix. 20, &c.

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1 See the latter end of the first general rule for understanding the scripture, ut supra.

1 Isa. xx. 2, 3.

2 xix. 1, 10, 11.

2 Jer. xxviii. 21.

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fide a long time, is faid to be a fign to the house of Israel 9. It is observed further, that several things which were fet down as matters of fact in the prophets, might not be actually done; but either inwardly fet before the prophets in a prophetical vision by the spirit, as some are of opinion, both Jews and Christians; or represented by the prophets in a parable s, to make the greater impression on the hearers; as Ezekiel's being commanded to fet on a pot, and to make it boil, &c. which is expresly called a parable . Both which constructions seem favoured in Hosea", I have also spoken by the prophets, and I have multiplied visions, (or forms deeply impressed on the imagination,) and used similitudes (or parables) by the ministry of the prophets. And thus we may interpret other places, as Jeremiah's girdle being commanded to be long hid in a hole of a rock by Euphrates, (too long a journey to be actually gone by the prophet) represented, that the Jewish nation should be like that girdle, spoiled and utterly ruined. So also Hosea's marrying an adultress ", to make the people sensible of their spiritual fornication, and going, as it were a whoring after strange gods: Not as if either Jeremiah or Hosea really outwardly acted in such manner, but that either fuch action was fet before the prophets in a vilion; or that they represented it to the hearers in a parable; as it was common to do among the eastern Tt 2

Chap. iv. 3, &c. See Ezek. xii. 18, 19. and chap. xxi. 6, 7. 2 Kings xiii. 15—20. Acts xxi. 11. Maimon. Mor. par. ii. chap 6. page 332. & Hieronym. procemium in Hosea. See the eleventh remark on the gospels, concerning parables. Chap. xxiv. 3. Chap. xii.

eastern people, and the Jews especially, and whereby matters were wont to be set down, as in an history of things done, even with the circumstances of names and places, as in the parable of Aholah, and Aholibah *, and in Christ's parable of Dives and Lazarus *.

Remark VIII. The prophets often mention things to come, as if present or past, because they were foreseen and pre-ordained of God, and as certain as if actually present; as Psal. xxii. in which the passion and crucifixion of Christ is set forth, as if then actually present, or past long before: So the birth of Christ , and his sufferings and death a. Frequent examples of this occur in the prophets. And not only did the prophets foretel many things which were really then to come, and in a manner as if they had been already past, (by reason of the certainty of them, as fore-ordained by God;) but because being exhibited, or fet before the prophets, by God in a visionary dream, and often with divers circumstances, before their revealing them to men, such things were in some regard to the prophets, as things already past b.

Remark IX. When the prophets are speaking of other matters, they are on a sudden, as it were in an extasy, carried on from their first subject to prophesy of Christ the Messiah: Thus David, being transported with an extraordinary joy c, celebrated the glory and prosperity of his son Solomon, which he carried on in so high a strain, that the words had not a full accomplishment in Solomon.

* Ezek. xxiii.

7 Luke xvi. See at large Dr. Pocock in Hofea i. 2.

2 Ifa. ix. 6.

Chap. liii.

Vid Glaff. Philolog. Sacr. lib. i. tract. 4. de Stylo prophetico, canon. 4.

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mon, or any other, but Christ the Messiah d. In like manner, as he celebrated his own establishment ', he utters the famous prophecies of Christ's glorious kingdom f. So also Isaiah s is preaching to the Jews concerning their fin and punishment; and then prefently h he turns to the coming and spiritual kingdom of Christ. So also when he was speaking of the siege of Jerusalem, and God's deliverance from it, presently he prophefies that Christ should be born of a virgin. So in Jeremiah there is a prophecy of the dispersion of the Jews, and their return; and then " of the coming of the Messiah of the seed of David. These transitions are frequent in the prophets. However, they do not argue, that their prophecies were not understood by themselves: This our Lord confuted, by faying, that many prophets had defired to see and hear those things which the Jews in his time did hear and fee: But they could not defire what they were utterly ignorant of. But thus much we learn from this manner of the prophets, viz. that the foretelling the Mesliah was the great design of them.

Remark X. It is evident, that the ancient idolaters did not fet up their images as final objects of their worship, or as being gods in themselves n, but as places of divine residence, wherein the Genii, or spirits of the gods, were said to dwell, and afford their special presence, or as representatives of their gods, however the most ignorant and sottish of the people might otherwise conceive:

But

d Pfalm Ixxii. 11, 17. e Pfalm ii. f Verse 7, 8, 12. g Chap. ii. h Chap. iii. l Chap. vii. 1, &c. k Ver. 14. l Chap. xxiii. 1, &c. m Ver. 5. n See the general Remarks on the Pentateuch, Num. 7.

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But then it may be objected, that the prophets feem to upbraid the idolatrous Jews and Gentiles, in general, as worshippers of the very images and statues themselves, without further reference to any god or spirit that might influence them. They mocked them as worshippers of idols which had eyes and faw not, which their own hands had made and formed, and which could neither in themfelves, nor from any supreme cause, have or dispense any virtue or affiftance . One would be apt to conclude, from such scoffs of the prophets, that the idolaters made the very images themselves their ultimate or real gods. To this it may be answered, that however the idolaters conceived through raffiness, in believing whatever the idol priests, or others, might fuggest to them, concerning the virtues and powers pretended to be in idols; yet if they would shew themselves men, if they would not have suffered their fancies to impose upon their understandings, but have considered in their heart, or would have examined matters of fact with diligence and impartiality, they might have known that their images had no fuch divine virtue in them, but were, as they appeared to be, senseless matter, wood and stone; So that for want of examination, they did by interpretations make gold, filver, and stone their gods; and therefore the prophets might justly upbraid them for so doing P.

Remark XI. The prophets describe the Jewish people by feveral particular names, by reason of the division of their kingdom, after the reign of Thus the ten tribes being distinct from the other two, and under a different king, to the time

P Archbishop O See Isa. xliv. 9, &c. chap xlvi. 5-9. Tenison on Idolatry, chap. v. par. 8.

time of the Affyrian captivity, are sometimes called Samaria, and Ephraim, and sometimes Jofeph, because the chief feat of the kings of Israel was the city of Samaria, in the tribe of Ephraim, who was the fon of Joseph q. They were also called Ifrael, and Jacob, because they were the greater part of Ifrael's or Jacob's posterity. The other two tribes, confifting of that of Judah and Benjamin, are called the kingdom of Judah, the bouse of David, Jerusalem, or Sion, because they were of the tribe of Judah, (with that of Benjamin adjoining to it) and adhered to the house or family of David, their kings being of his poflerity, and their chief feat was Jerusalem, with Sion therein: But after their return from the Babylonian captivity, Ifrael and Judah are taken promiscuously for the same people, viz. for the Jews, who returned from Babylon into Judæa, and who, for the most part, were the tribe of Judah; and thole of other tribes, who returned with them, joined themselves to the tribe of Judah, and transterred their name to them. Whence they all, without any distinction, were sometimes called Ifrael, and fometimes Judah.

Remark XII. As for the imprecations in the prophets, the curses and judgments mentioned by them, as called for from heaven', we are to distinguish between private and public enemies, between private revenge and zeal for God's homour, and between the imprecations proceeding from the sinful passions and affections of men, and

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Ifa. vii. 2, 5, 8, 9. Pfal. lxxxi. 5. Hof. vii. 11. Amos v. 15. and vi. 6.

Ifa. vii. 13. and xl. 2. Pfal. cxxvi. 1. Ifa. lii. 8. Jerem. xviii. 21. Lament. i. 22, &c. For which see what is faid on the Pfalms.

the impulse of the Spirit of God. Thus much for

the general remarks on the prophets.

Of these prophets Isaiah, Hosea, Amos, and Micah, were fent by God, while both the king. doms of Judah and Israel remained, as appears at the beginning of their prophecies. Joel also is fupposed to prophefy about the fame time with Hofea. He intimates that the temple-worship was remaining in his time, ' Let the priests weep between the porch and the altar; and by the scattering of Israel whe feems not to mean the ten tribes, but (as Ifrael is often understood in the prophets) he mentions it as a general term for the whole body of the Jewish people. Jeremiah and Zephaniah were fent after the Affyrians had destroyed the kingdom of Ifrael, but somewhat before the captivity of Judah by the Babylonians, viz. in the reign of Josiah, king of Judah, as the beginnings of their prophecies shew. About that time it is likely Habakkuk prophesied, because he threatened the captivity *. Daniel and Ezekiel were fent in the time of the captivity y. Obadiah foon after it. Haggai and Zechariah after the return, in the fecond year of Darius Hystaspes 2, Malachi after their fettlement, which appears not only because his prophecy is placed last, but because he reproves the people for some crimes which they were especially noted to be guilty of, after the temple was rebuilt, and their commonwealth fettled; as their marrying with strange wives ! So also for grudging their tythes b. Jonah and Nahum

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" Chap. iii. 2. Chap. i. 6. 7 Dan. i. Ezek. i.
" Hag. i. Zech. i. Mal. ii. 11. compared with Eza
x. 2. and Nehem. xiii. 3. 23. Mal. i. 6, 7. 13. and chap. iii. 8. compared with Nehem. xiii. 10.

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Nahum prophesied concerning some other people than the Jews and Israelites, viz. the Assyrians, and their city Nineveh. So that those prophets, which in the books of the Old Testament are placed next to Isaiah, were not next to him in order of time, only their prophecies were larger than the rest; and therefore are placed before the lesser.

CHAP. XVIII.

The particular Prophets according to the Time in which they were fent.

FOR the better understanding these prophets; we may briefly note what they chiefly design in the order they have been mentioned in, and also the most remarkable prophecies in each of them concerning our Lord Jesus Christ.

Isaiah foretold God's judgments, both against the kingdom of Israel by the Assyrians, and against the kingdom of Judah by the Chaldeans; but his prophecies relate chiefly to Judah. He foretold also the return of the people of Judah from the Babylonian captivity, and the destruction of the Babylonians themselves and the destruction of the Babylonians themselves and the Jews, (as their idolatry, injustice, oppression, pride, covetousness, intemperance, &c.) the prophet charges them frequently with a contempt of God, and his threats, chiefly occasioned by Vol. I.

^a See chap. xliii, xliv, xlv, xlvi, xlvii. Compare what hath been faid concerning Cyrus's victory over the Babylonians, and his demolishing their city; and also the appendix, Numb. xi.

a vain reliance on the affiftance of the king of Egypt, to deliver them from the Affyrian or Baby. lonian invasions which they were threatened with by God b. Ifaiah also prophesied of the Messiah, or our Lord Jesus Christ; as, that he should be born of a virgin, and be called (i. e. according to the Hebrew language) Emmanuel c, or a divine Further, This prophet foretold that person d. the Messiah should enlighten those who live in spiritual darkness, and be, in some sense, a wonderful glorious Prince, and of the family of king David; that he should work miracles in the cure of the deaf, and the blind, and the lame f, and yet that he should be a man of forrows, be despised, wounded, and at length make his foul an offering for sin, and be cut off out of the land of the living, be buried in his grave, and yet prolong bit days, or gloriously rise again and live for ever s; that John Baptist should prepare the way for him h, and that he should be revealed to the Gentiles, i. e. to other nations and people besides the Jews . The prophet speaks of Christ in some of the forementioned texts, as if he were relating things already past, to shew the certainty of the accomplishment: Wherefore he is called the evangelical prophet.

It appears from the feveral reigns k, that he prophefied above forty years. His style is ob-

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Chapters xxx, xxxi, &c. ^c Ifa. i. 26. and lvi. 7. ^d Chap. vii. 14. This prophecy is the more remarkable, as being made to support, not Ahaz alone, but the whole house of David, verse 13, in their distress, because that family should be so far from being extinct, that the eternal King (Messiah) should proceed from it. ^c Ifa. ix. 2, 6, 7. ^f Chap. xxxv. 4, 5, 6. ^g Chap. liii. throughout. ^h Chap. xl. 3. ^l Chap. xlix. 6. and lx. 3, &c. and lxv. 1. ^l Chap. i. 1.

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ferved to be very elegant and lofty. It is the common tradition of the Jews, that the idolatrous king Manasseh ordered him to be put to a cruel death, that is, sawn in two; of whom several Christian writers understand that saying, They were sawn asunder, a punishment elsewhere mentioned h.

An Arabian historian notes o, that Manasseh ordered him to be fastened in or between two

wooden planks, and fo fawn afunder.

Hofea prophefied against both the kingdoms of Judah and Ifrael; chiefly against Ifrael, threatening their destruction by the Assyrians, for their idolatry and other fins, and exhorting them to repentance, that they might find mercy. He foretold Christ's flying into Egypt p, and his resurrection the third day . The prophet indeed fays he will raise us, but that is, because Christ being the head of the Christian church, the benefit redounds to us all. Hosea also prophesies, that a great number of the Israelites should be converted and received into the church under the Messiah; and also that the Gentiles, who believed in Christ, are true Israelites, and should become the people of God . He prophesied above forty years. See before of Isaiah.

Joel's prophecy was chiefly concerning the kingdom of Judah. He foretold calamities, as dearth and famine, &c. and exhorted them to repentance, that they might be delivered from them, U u 2 whether

Grot. in Heb. xi. 37. Dean Prideaux's Connection, part I. An. 698. p. 29.

m Heb. xi. 37.

m Heb. xi. 37.

n 2 Sam.

xii. 31. 1 Chron. xx. 3.

o Hottinger. Thefaurus,
lib. ii. chap. i. fect. 2. p. 474.

p Hof. xi. 1.

q Chap.

vi. 2. compared with 1 Cor. xv. 4.

c Pocock in loc.

c Chap. i. 10. and ii. 23. compared with Rom. ix. 25. and

p Pet. ii. 10.

whether the locusts ' be meant literally, or fignissed the wasting nation of the Chaldeans ". He prophesied in terms ' usual with the old prophets, of the extraordinary essuance of the Holy Ghost at the first publishing of the gospel ", and of the confusion and miseries of the enemies of Christ's church ", and under the expressions of temporal gifts, his spiritual blessings on the same ".

Amos, like Hofea, prophesied both against Judah and Ifrael, especially against the kingdom of Israel. This prophet having acquainted them, that their neighbouring enemies should be punished, (fuch as the Syrians, Philistines, Tyrians, Edomites, Amorites, and Moabites,) he after foretold the lfraelites captivity, and other miferies, by means of the Affyrians. He also prophesied of Christ's spiritual kingdom, and the flourishing state of the Christian church, both of Jews and Gentiles, under the terms of raising up the tabernacle of David, &c. 2. Here we may observe, First, That it is the method of the Holy Ghost by the prophets, after threatening, to add promifes and comforts; and to propound Christ the Messiah as the principal redrefs amidst all the dispersions and calamities of the Jews: Wherefore St. Paul acquaints us, that Christ is the foundation of all the promises, which in him are yea and amen, as standing firm in him . This prophecy of Amos is cited and applied in the Acts b. Secondly, That the temporal bleffings on the plowman and reaper, &c. mentioned

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the foregoing fourth and fifth general Remarks on the Prophets.

W Chap. ii. 28.

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tioned in this prophecy, do figuratively fet forth the spiritual blessings on Christ's church, when the Jews should believe in him, and both they and the Gentiles be united under one head.

Micah, like Isaiah, foretold both the captivity of the kingdom of Judah by the Babylonians, and also the destruction of the kingdom of Israel by the Assyrians, and the ruin of the chief cities of each kingdom, viz. Jerusalem and Samaria; and all for their sins, which were encouraged by the princes, and priests, and false prophets. He also prophesied to the Jews, happiness afterwards; and in prophetic c terms the establishment of the Christian church d. Lastly, He foretold the place of Christ's birth, viz. Bethlehem, and also his kingdom c. We may gather t, that this prophet (as Isaiah) continued prophesying above forty years.

Next to be confidered are the other prophets, before-mentioned, who were fent after the Assyrians had destroyed the kingdom of Israel, but before the captivity of the kingdom of Judah, viz. Je-

remiah, Habakkuk, and Zephaniah,

Jeremiah was sent to those of the kingdom of Judah in the thirteenth year of king Josiah s, about three and twenty years before their first captivity under Jehoiakim, to instruct them in the sear of God, and to persuade them to speedy repentance, lest they should suffer like their brethren of the kingdom of Israel: And, as Isaiah had done before, he assures them, that they would be disappointed in their expectancy of help from the Egyptians, which they so much relied on, in contempt

Chap. iv. 1, 2. Chap. v. 2. From chap. i. 1. Chap. i. 2.

tempt of God and his prophets h. The prophet al. fo i speaks against Israel as well as Judah, although the kingdom of Israel had been destroyed before that time, both in regard to God's justice, in destroying them, and for a warning to the kingdom of Judah, by their example: But not prevailing, he plainly denounced God's wrath, and foretold the Babylonian captivity for seventy years k. But for the comfort of those who feared God, he assured them of their return, after the feventy years should be expired; and that the Babylonians should be destroyed at last, and also the Moabites, Edomites, and Egyptians , (as Isaiah had prophesied before:) Whereby we are to understand, that as those conquerors were instruments in God's hands for the execution of his judgments, fo afterwards he executed his justice upon them too. Thus much is expresly faid of the Chaldeans and Babylonians m, that as Babylon was in his hands the bammer of the whole earth, fo itself was to be cut afunder and broken. He suffered much, and was twice imprisoned on the account of prophelying such evil things, yet persisted in declaring to them, from time to time, to the very last, what destruction should fall on them. But as for the strict order of time, both Jews and Christians remark, that is not observed in this book of the prophecy of Jeremiah ".

The prophet, being still at Jerusalem, sent a letter o to those who had been carried captive,

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Hottinger. Thesaurus, lib. ii. chap.

Chap. xxix.

ophet al. before the last and general destruction, to persuade although them to fettle themselves, and live peaceably under d before the Chaldeans, till seventy years were accomplished, e, in dewhen they should return; but not to trust to some kingdom lying prophets among them, who might deceive evailing, them with hopes of deliverance before. Afterretold the wards when Pharaoh, king of Egypt, had obliged But for the Chaldeans to raise the siege of Jerusalem e affured for the present, when they came against it, Jerety years miah prophesied the Egyptians should return home, ns should as they did, and that the Chaldeans should take the es, Edocity and destroy it p, as it came to pass. rophefied

He also prophesied of Christ, that, as to his human nature, he should come of the seed of David a, and that he should make a new covenant with Israel r, and write his law in their bearts, (instead of the outward carnal ordinances in the law of Moses,) and that the Christian church

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When the city was destroyed, Jeremiah was preserved by God's providence from the common ruin; and was afterwards carried into Egypt, where he continued prophesying for some time ', both against those Jews who had sled thither, and the Egyptians themselves, and some other people aforementioned, more especially the Babylonians. At length he is said to have been stoned to death in Egypt, for his boldness in prophesying ".

The Lamentations were also written by Jeremiah, containing a mournful account of the state of Je-

rufalem

Chap. xxxii. 5. and xxxiii. 15.
Chap. xxxi. 31, 32, 33.
Chap. iii. 17.
Chap. xxxi. 31, 32, 33.
Chap. iii. 17.
Chap. xxxii. 15.
Chap. iii. 17.
Chap. xxxiii. 15.
Chap. xxxiii. 17.
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rusalem as destroyed by the Chaldeans. Some suppose it penned immediately after king Josiah's death, for whom it is expressly said, that Jeremiah lamented, and that it is he who is called the breath of our nostrils, who being taken out of the way, the prophet had the deplorable miseries of Jerusalem, as it were, before his eyes: But it is not certain who is meant by the breath of our nostrils, Josiah, or Zedekiah; nor whether this book be a prophecy of evils then to come, or rather a mournful description of present calamities, as several passages therein incline one to believe.

Habakkuk lived in corrupt times, but it is not known when; however, it must be before the Babylonian captivity, for he foretold the destruction of the kingdom of Judah by the Chaldeans, and the judgment of God upon those Chaldeans them-

felves at last *.

Zephaniah was fent about the same time with Jeremiah, as the beginning of his prophecy shews, to exhort the kingdom of Judah to an amendment of life, otherwise to denounce their destruction: Yet he, as Jeremiah also did, prophesied a return from their captivity, and that their nation should be restored, and their enemies destroyed.

Daniel was one who was carried into Babylon with fome of the first captives, as aforesaid: Where, by God's providence, he was preferred to honour, having a faculty given him to interpret the king's dreams. His greatness raising envy in some principal courtiers, they contrived his being call into the lions's den; but he was preserved, and they

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^{* 2} Chron. xxxv. 25. i. 5, 6. and chap. ii. 8.

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destroyed v. It is faid, that upon the king's figning the decree against the petitioning any for thirty days, fave himself, Daniel went into his house, and his windows being open in his chamber towards Jerufalem, he prayed and gave thanks before God, as he did aforetime *. The opening of his windows towards lerufalem, was according to the cuftom of the Jews, of worshipping God towards the temple, the place of God's peculiar presence: For which purpose, they had their oratories, or places for praying, in an upper room, with a hole or window opened that way; and when they were at a diftance, the window was opened towards the city of Jerusalem, however, towards the country of Judea. Thus, I will worship towards thy holy temple; which custom might be taken from Solomon's prayer a, whereby their faith in God's promifes being affixed to their city and temple; was confirmed 6. Hence possibly the upper room in Acts c.

In Babylon he had visions relating to the four monarchies, or chief governments of the world, viz. the Assyrian or Chaldean, (which was in his own time,) the Persian, (or of the Medes and Persians,) the Grecian, and the Roman, by a representation of an image of four different metals d, and of four different beasts. After the succession of which four kingdoms, follows the kingdom of Christ; who is represented by a stone cut out without bands, (because he wanted no earthly assistance,) and as breaking the image in Vol. 1.

⁷ Chap. i, ii, iii, iv. * Chap. vi. 10. 2 Pfal. v. 7. a 1 Kings viii. 44. 48. b Mr. Gregory's Notes and Observations, chap. iii. c Chap. xiii. d Chap. ii. 31, &c. c Chap. viii, viii.

in some fort to remain for ever f.

Daniel also foretold (near five hundred years beforehand) the punctual time which God had determined or alloted for the people of the Jews; at the expiration of which they should be no longer his peculiar people, nor the once holy city Jerusa. lem, nor the Mosaical worship any longer owned as his peculiar city or worship; and then the most holy should be anointed, the Messiah or Christ, be manifested, to finish the transgression, restrain impiety by the gospel, and to make an end of sins, by taking away the guilt thereof through his death, (instead of the Jewish offerings, which were to cease,) and thereby to make reconciliation with God the Father, and to bring in everlasting righteousness; not like that of the law, but of the gospel, to endure for ever; and so to feal up the vision and prophecy, fully to complete and finish all that by former visions and prophecies had been revealed s.

Which prophecy was thus occasioned: Daniel having considered the seventy years captivity fore-told by Jeremiah h, as then expiring, prayed for the deliverance of the people; God sent the angel to consirm his hopes, and also to soretel the Messiah h, the spiritual Deliverer of his church; that, from the going forth of the commandment to restore and build Jerusalem, to the Messiah or Christ, it would be seventy weeks, that

f Chap. ii. 34, 35, 44. 8 Chap. ix. 24, &c. h Chap. xxix. 10. See for the term Messiah, what is said before as Gen. iii. 15.

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times fer Vid. I is, taking the seven days in each week for so many k years, according to the prophetical stile, seventy times seven, or sour hundred and ninety years, as it came to pass L. Further, the prophet here foretold that Messiah should be cut off, that Christ should suffer and die for his church, and after that, the city of Jerusalem, and the sanctuary, or temple, should be destroyed; and the fewish

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The latter part of this prophecy of contains an account of further visions which Daniel had; as first concerning the Persians, who were to be conquered by a mighty king, viz. Alexander the Great: But after his death, his kingdom was to be divided, chiefly between the king of the fouth, that is, of Egypt, and of the north, that is, of Syria; one whereof (viz. Antiochus Epiphanes) should bave indignation against the covenant, the Jewish people and religion, and pollute the fanctuary, and take away the daily facrifice, and do great mischief. But afterwards the people should be holpen, (by the Maccabees, as we shall find they were in the remaining part of this history;) and at the last, all true and holy fervants of God shall be happy and glorious for ever.

This prophecy, concerning the kings of Egypt and Syria, was so evidently fulfilled, that those who read the histories thereof in other authors, (which are abridged in what hereafter follows,) see it as plainly, as if the prophet had written of things al-

ready past.

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Ezekiel

k So Levit. xxv. 8. Seven fabbaths of years are feven times feven years. And in Ezek. iv. 6. Each day for a year.
Vid. Dean Prideaux's Connection, vol. I. book v. m Chap.
ix. 26, 27. n Chap. x. to the end.

Ezekiel (a priest) was carried into Babylon about eleven years before the general ruin and captivity of the whole body of the Jews; and being in Babylon, was first prepared for the calling of a prophet, and confirmed therein by a vision of cherubims and wheels, with a firmament above them, and a throne encircled with fire, which made the appearance of the likeness of the glory of God .

He had divers visions of God's judgments on the Jews; and was himself made a type or fign unto them thereof P. He was also carried by the spirit in a vision to Jerusalem, and shewn the idolatries practifed there; for which the inhabitants were to be severely punished, but to those who were already in captivity, and should renounce fuch wickedness, and serve God, he promised that God would be a fanctuary unto them, and cause them to return, and teach them his laws, and make them happy 4. The prophet likewise forethews by various figns and parables, as well as plain expressions, the extreme miseries which should befal the Prince, that is, Zedekiah king of Jerufalem, and the remnant of his people, and the defolation of their land; and also threatens the vengeance of God upon their enemies at length, as the Ammonites, Moabites, Edomites, and Phililtines, (because of their despite against, and insulting over the Jews in their diffress,) with those of Tyre and Sidon, and Egypt; and promifes in the end the restoration of the Jews.

The judgments here threatened to those places and people, may be the better understood by re-

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o Chap. i. 28. P Chap. iv, v, vi, vii. In the followis the substance of chap. viii, ix, x, and xi. ing chapters.

⁸ Chap. beginning 29, 30.

membering, 1/t, That Tyre and Sidon were two neighbouring fea-port towns, rich and famous for great trade and merchandizing. 2dly, That in Egypt was the great river Nile, and that the Egyptians were like a broken reed (on the banks thereof,) and disappointed the Jews when relying on their affistance; that the Babylonians executed the judgment on Egypt.

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Ezekiel also prophesied of Christ . The latter part of his prophecy contains a vision for the comfort of the pious Jews in captivity, who mourned for the desolation of their city and temple, to put them in good hope of a return, and of the rebuilding of their temple, which they effeemed the glory of their nation, and a pledge of God's presence. This the prophet shews them would so certainly come to pass, that he lets before them, as in a type or figure, the dimensions of it, as if it had been already built. But because the temple here represented in this vision to Ezekiel, is described, as being far more noble and large than what was afterwards rebuilt at their return, this prophecy feems to aim at fomething further, viz. the valt extent, glory, and splendor that should be of the Christian church, of which Jerusalem and the temple were a type and figure.

This prophet is often called the Son of Man; which might be, to keep him from being too much exalted by the many heavenly visions which he saw. As to what the prophet declares ", that the son should not suffer for his father's sins, which seems contrary to the threatening in the second commandment, of God's visiting the iniquities of the

fathers

⁵ Chap. xxxiv. 23. and xxxvii. 22. 24. From the beginning of chap. xl. Chap. xviii. like Jer. xxxi. 29, 30.

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fathers upon the children, fee what is faid before concerning the moral law, and the fecond commandment. Ezekiel is faid to die in Babylon, and, by fome, to be there flain by the captive Jews v.

Obadiah prophesied against the Edomites, (the posterity of Esau, Jacob's brother,) because they proudly insulted over the calamities of the Jews, (who descended from Jacob,) whilst they were captives by the Babylonians. The prophet threatened the Edomites destruction, whilst the Jews should be restored. He also prophesied of the Christian church, that the kingdom should be the Lord's w.

Haggai and Zechariah prophesied after the return from the Babylonian captivity: And whereas too many of the people contented themselves with building them houses, and enjoying the fruits of the country, but neglected the fetting up of God's house, these prophets rebuked them for that fin, and encouraged the rebuilding of the temple. They also prophesied of Christ, as being the defire of all nations, whose appearing in the latter house, the fecond temple, would ennoble it beyond the first x; that he should be the branch y that was to come out of the stem of Jesse, (or the house of David, whose father Jesse was) as Isaiah had also foretold z; that he should come to Jerusalem riding on an ass 2, be sold for thirty pieces of filver b, and his fide pierced c; that he should be smitten, and his sheep or apostles, scattered d; and that he should stand on the mount of Olives . The prophecy above-mentioned ,

of the the remiah; Jeremiah for that the miah: Of spoken by corded; And Jeremian faying, the faying, the remial faying the

and fo the

Malach

and their the Jews t riah did, ders amoi for God's from thei runner Jo for the M remarkab life, and phet also that he fh standing, the Genti offer unto him with worship;

 [▼] Hottinger. Thesaurus, lib. ii. cap. i. sect. 2. p. 480.

 ▼ Verse 21.
 × Haggai ii. 7. 9.
 ▼ Zech. iii. 8.

 ℤ Isa. xi. 1.
 ² Zech. ix. 9.
 ♭ Chap. xi. 12, 13.

 ೬ Chap. xii. 10.
 d Chap. xiii. 7.
 c Chap. xiv. 4

 ೯ Zech. xi. 12, 13.

Grot. in with Zech.
Chap. iii.

of the thirty pieces of filver, is a scribed to Jeremiah; which might be, because the Jews placed Jeremiah first in the volume of the prophets h; so that the whole volume had the title of Jeremiah: Or for this reason, as many words were spoken by Christ, which, St. John says, are not recorded; so, no doubt, it was with the prophets: And Jeremiah might speak these words, which were preserved either in some writing, or in memory, till Zechariah's time, who used other words of Jeremiah's besides these k, whence the Jewish saying, the spirit of Jeremiah was in Zechariah;

and so they were both as one prophet.

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iii. 8.

iv. 4.

Malachi prophesied after the Jews were settled, and their temple rebuilt; for he no where exhorts the Jews to the building of it, as Haggai and Zechariah did, but reproves the people for some disorders amongst them, and their ungrateful returns for God's kindnesses to them, in their deliverance from their late captivity. He foretold the forerunner John Baptist, who was to prepare the way for the Messiah 1; that he was to be a new Elijah, remarkable for his holiness, the austerity of his life, and for his authority and zeal. This prophet also foretold our Lord Jesus Christ himself; that he should appear whilst the second temple was standing, and come to this his temple "; and that the Gentiles should be converted , who should offer unto God a pure offering, adore and worship him with an acceptable service, a true spiritual worship; and particularly by celebrating the holy facrament

Grot. in Matt. xxvii. 9.

Lightf. Hor. on Matt. xxvii. 9.

Compare Jer. xxiii. 11.

With Zech. i. 1. 4. and Jer. xxiii. 5. with Zech. iii. 8.

Chap. iii. 1. and iv. 5, 6.

Chap. iii. 1.

Chap. iii. 1.

facrament of the Lord's supper, according to his son's institution, by the bread and wine joined with prayer and thanksgiving of Here we may observe, that this prophet Malachi, whom the Jews stile of the seed of the prophets, being the last of all which were to come, till the times of Christ, shewed the first new prophet who was to come after him, that is, John Baptist, or Elijah, the forerunner of the Lord: Until that time, it seems, the Jews were to expect no more prophets; which is somewhat above four hundred years of

As for those prophets who prophesied concerning other people than the Jews and Israelites, they were

the two following:

Jonah was sent to forewarn Nineveh, or Ninus, the head city of the Assyrian empire. This prophet, being three days and three nights in the whale's belly, in a figure expressed how Christ should die, and rise again the third day '.

Nahum also prophesied against the Ninevites, who had repented on Jonah's preaching s, but returned again to their sins. The prophet soretold to the Jews the revenge God would take on the Assyrians, for all their wrongs done to the ten tribes, whom they had carried away captive, by making an utter end of Nineveh, that once famous city of theirs, of three days journey w, which came to pass about one hundred and thirty-two years afterwards v.

Thus much for the PROPHETS.

CHAP.

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be only ared as the post his family triarchs be fuitable to dred and for that he old when Uz, is fuffert; howe

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[•] See Mede's Christian facrifice; and Dr. Pocock, in Local Hottinger. Thesaurus, lib. ii. chap. i. sect. 2. p. 489.

Archbishop Usher places Malachi sub. A. M. 3589.

Chap. i. 17. compared with Matt. xii. 40.

Jonah iii. 5, &c.

Chap. i. 2. 8.

Jonah iii. 3.

See Tobit. xiv.

15. and compare Usserii Annall. A. M. 3378.

See Job

^{*} Yet fever three friends, a fenting the pe

CHAP. XIX.

The Hagiographa, or Holy Writings.

THERE are five other books of the Old Testament, which are among those the Jews called Hagiographa, or Holy Writings, not yet accounted for; as the books of Job, Psalms, Pro-

verbs, Ecclefiastes, and the Canticles.

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XIV.

Job is supposed to have lived in the days of Jacob, and to be elder than Moses; for in this book there is no allusion to the Jewish religion or law; no mention of their deliverance out of Egypt, or fettlement in Canaan: There is indeed mention made of offering burnt-offerings a; but they were such as were offered before the law of Moses was established, and are believed by the Jews to be only ancient facrifices b. Job is also represented as the priest to offer them, as being the master of his family, according to the manner of the Patriarchs before the law. His age also is more fuitable to those elder times, for he lived an hundred and forty years after his troubles were over c to that he might be near or full two hundred years old when he died. His country, the land of Uz, is supposed to be part of Arabia the delert; however, it must be near the Chaldeans, who plundered him.

That Job was not a feigned name, devised for example's fake, as in a parable, is evident *, because Vol. I. Yy

a See Job i. 5. and chap. xlii. 8. b Grot. in Job xlii. 8. c Job xlii. 16.

^{*} Yet several learned and ingenious men, think that Job, his three friends, and Elihu, are fictitious, not real characters, representing the people of the Jews; that the book is allegorical or dramatie,

the prophet mentions him as a real person e, as

doth also the apostle f.

This Job was an example of holiness, and patience, and trust in God, under the heaviest afflictions; which were brought on him, with God's permission, by the malicious accusations and cruelty of the devil. But it is here observable, that the devil could have no power over Job, (nor confequently can have over any other of God's fervants,) without leave first obtained from God; and then could proceed no further than he was permitted; as first, only to procure the loss of his goods and children, but not to hurt his person s; and next, to afflict his person, but not to take away his life h. His friends, by reason of his great fufferings, accused him of impiety and bypocrify, for which they pretended God fent those judgments; but he rightly defended himfelf, and maintained his fincerity and godly conversation. However, in the heat of the dispute, and extremity of misery, some expressions fell from him that may be thought liable to exception, as the belt men are subject to the passions and infirmities of human nature: To convince us of which, and to humble us, it is very probable, those expressions might be recorded i. In the close, God himself takes up the matter, declares his own providence and power in making and governing the world, and his righteoufness and wisdom in his dealings with his fervants. Job submits, and repents of any unfeemly expressions or behaviour k, and is approved of God, and at last restored to more abun-

dramatie, and that it was written after the Babylonish captivity:

See Warburton's Div. Leg. Mo. dem. and Garnet on Job.

Ezek. xiv. 14.

f James v. 11.

Chap. ii.

Chap. ii.

Particularly chap. xl. 3, 4. and xlii. 6.

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to be par not an at feeing his months ar that he can themselve lift, negle corrupt th fuch as g or take fu their lives pointed, a die the for pear to be time were nothing c things are viour, and in general many hun held out a period of God to be not pais. hereby app of their de For if fo, miles of 1 fees best fo dant joy and plenty; for the encouragement of all God's fervants, who submit patiently to the disposal of heaven, and firmly rely upon the divine power and goodness.

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ap. i.

There are two passages in this book, which, because they have been applied to ill purposes, ought to be particularly taken notice of; as, Is there not an appointed time to man upon earth "? and feeing his days are determined, the number of his months are with thee; thou hast appointed his bounds that he cannot pass: Whence some would persuade themselves and others, that they may live as they lift, neglect their health, indulge those vices which corrupt their blood, and spoil their constitutions, fuch as gluttony, drunkenness, and debauchery; or take fuch courses, whereby they may endanger their lives by the laws, yet their time being appointed, and their days determined, they shall not die the fooner: Whereas these passages plainly appear to be understood, as if every particular man's time were so strictly assigned him by God, that nothing could lengthen or shorten it, (though all things are foreknown unto him, and so our behaviour, and the number of our months is too,) but in general, that whereas before the flood men lived many hundred years, and after the flood some held out a confiderable time, yet now the general period of human life is fixed and determined by God to be much shorter, and which they should not pass. But as for particular persons, it does not hereby appear that God has determined the time of their death by an absolute or unconditional decree: For if fo, what can be the meaning of the promiles of long life to pious persons, (where God fees best for them) and the threatenings of cutting ihort Y y 2

Chap. vii. 1. m Chap. xiv. 15.

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short the lives of the wicked? Such as, " The fear of the Lord prolongeth days, but the years of the wicked shall be shortened; . The bloody and deceitful men shall not live out half their days, or half the time which God has in general allowed men to live on the earth, and which he fometimes shortens to evil persons by some judgment or diseases; at other times permits them to run into fuch methods of living, as cause their death; and on the other hand, fometimes takes away good men from the evil to come. In a word, as are all our concerns, fo are our lives in the hands of God. This exposition encourages our prayers in fickness or danger, &c. and also our continuance in the fervice of God; on which condition, all things, whether for life or death, shall work to-

The Pfalms were composed by king David and other holy men, inspired by the Holy Spirit of God a. They are, in general, called the Psalms of David, because he might compose the greatest part of them. However, some were of later date, as the hundred and thirty-seventh psalm was, no doubt, composed under the captivity in Babylon, and the hundred and twenty-sixth upon the people's return from thence. The whole book of them is acknowledged by Christ, and called the Psalms; because, although there are many prayers and imprecations therein, yet this book consists chiefly of praises and hymns to God, as the present condition of the writers themselves,

iii. 10, 11.
the Canon of the end.

n Prov. x. 27.

P Grot. in Job xiv. 5. Fusius Limborch. Theol. Christiana, lib. iii. chap. xxvi. num. 8, &c. See Sherlock on Death, chap. iii. sect. 1, 5.

4 Hottinger. Thesaurus, lib. ii. chap. ii. sect. 3. 435.

Luke xxiv. 44.

or the church of God, gave occasion for. Many of them were made use of to accompany the public service and the sacrifices, according to the appointment of David and Solomon, which was restored by Ezra, after the return from the

Babylonian captivity .

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Here, by the way, we may observe, that the composure of the Psalms, and other holy songs, which we read in the Old Testament, does not confift " either in the translation, or indeed in the original Hebrew, in the number and quantity of fyllables, as other modern poetical composures do; but in a noble and figurative turn of thought, which is the very effence of poetry, in the height and elevation of the fense and loftiness of the expressions, as some of the Jews observe: One instance of which may be the long of Deborah and Barak . However; they fay that in the scripture poetry there appears not only the fublime poetical stile, but also a certain disposition of words in the original, which makes them melodious, and fit to be fung to musical instruments, and so sententious, that they might be more eafily remembred than imple narrations, though now, after io many ages, they cannot be reduced to rules w.

These psalms, some or other of them, are fit for all ages, young and old, and suitable to all conditions, whether we are troubled in conscience, and are afraid of God's anger, and have cause to lament under calamities and forrow, or to give thanks for blessings, or to mourn for our

fins,

Ezra
iii. 10, 11.

Bishop Patrick on Exod. xv. 1. Du Pin on
the Canon of Scripture, book I. chap. iii. sect. 11.

Judg.
v. and more particularly verses 2, 3, 4, 5. 20, 21. 27, &c. to
the end.

W Ibid.

God's favour, &c.

So that by often reading the Pfalms, as the ancient Christians were wont to do, with devotion and attention of mind, we shall find much spiritual confolation, whatever condition we are in. And thus the children of old exercised their religion, and glorified God, and folaced themselves: And it is a comfortable thought, that we employ ourfelves in this way, by which fo many have gone to heaven in former ages. We should therefore endeavour to be affected in our mind, according as the matter is which we read, whether for imploring the grace of God, rejoicing in his falvation, praifing his name, or bewailing fins past, and begging forgivenels, &c.

Again, the Book of Pfalms contains many prophecies of Christ, as of his kingdom and glory under the history of David x, his death y, and z of his refurrection 2, of his fitting on the right-hand of the

Father b, and many more the like.

As for the temporal promises made to righteous persons, in several parts of this Book of Psalms, fuch as of peace and prosperity in this world, we are to observe, that these were literally suitable to the Jews disposition, whom God encouraged in the observation of his laws with peculiar peace and prosperity in the land of Canaan, as hath been observed before: Whereas, now under the golpel dispensation, godliness indeed bath the promise of this life, as well as of that which is to come, but with an exception of the cross, when that may be belt for us, in order to our future happiness in heaven:

2 Pfal. lxix. x Pfal. ii. y Pial. xxii. 1, 7, 8. 16, 18. a Pfal. xvi. 10. Pfal. cx.

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Some a this book. tempest, a Which ex rity and lo judgments pel. But is often to And it is may overt to repenta and fo it the next they may of those e predictions what they and religion words in founded an agreeable founded a inspiration against in 18 express in the boo and let no way of w

> c Pfal. Is Verse 25.

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heaven: So that the promises under the Old Testament of a general felicity in this life, are not so literally to be applied to Christians as they were to

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KIX

Some are offended with the many imprecations in this book, fuch as, c So persecute them with thy tempest, and make them afraid with thy storm: Which expressions they conceive to be against charity and love, (teaching us to pray to God to fend judgments on others,) and not fuitable to the golpel. But to this it may be answered, First, That it is often to be understood, except wicked men repent: And it is a great charity to pray that judgments may overtake ungodly men, in order to bring them to repentance, when nothing elfe would do it; and fo it follows in the Pfalm referred to, and the next verse, Fill their faces with shame, that they may feek thy name, O Lord. Secondly, Many of those expressions in the book of Psalms are the predictions of the prophets, and inspired persons, of what they foresaw would befal the enemies of God and religion, and all impenitent finners; as those words in the same Psalm, d Let them be confounded and perish, may be read in the future sense, agreeable to the original Hebrew, they /hall be confounded and perish, &c. Thus the psalmist, by inspiration, denounces God's judgments and curses against impenitent offenders c, of which this 18 expresly applied to Judas. 8 For it is written in the book of Psalms, let his habitation be desolate, and let no man dwell therein. And what is faid by way of wishing, h Happy shall he be that taketh and dasheth thy little ones against the stones, is expres-

Verse 25. 8 Acts i. 20. Psal. cxxxvii. 9.

ignoranc

fed by the prophet in a manner of foretelling it; fpeaking concerning the fame people, the Babylonians, their children also shall be dashed to pieces. Further, it is no breach of charity to pray that righteous men may flourish, and that hardened and ungodly persons be rather cut off, than suffered to do more mischief, especially the enemies of the true religion, as the imprecations in the Pfalms are generally meant against the enemies of the Jewish church; and certainly in such case it is as lawful, and as confiftent with charity, to pray against such malefactors, as to inflict punishment on them. Lastly, As for the most exceptionable expression, Let them go down quick into hell: By bell is here meant, according to the original, not the place of the damned, but the grave, (as it is marked in the margin of our Bibles,) the latter words of the verse being of the same sense with the former, only differently expressed, Let death feize upon them, and let them suddenly go down to the grave 1, before they accomplish their wicked defigns.

The Proverbs of Solomon contain many wife and holy fentences or maxims, tending to the encouragement of virtue and piety, and suppressing vice, from the consideration of the fear of God, the rewards of piety, and the punishment of iniquity. In this book Solomon mentions the wife and fools, which words are not always to be taken strictly, but in a larger sense; for by wisdom he often understands virtue and goodness, and also makes every degree of vice and impiety, as well as of

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tion of f is the ti greatest or the n ftate; fo every da for a triff the great be the fr 30th cha words of proverbs, ter, or b chapter b himfelf, w preted bei fignifies chapters, ed writing of scriptu church, a

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I Ifa. xiii. 16. k Pfal. lv. 15. I Sheol fignificat in genere locum corporum humanorum post mortem, unde communiter pro sepulchro, & interdum etiam pro inferno ponitur. Buxtorf in V. Shaul,

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ignorance and indifcretion, to come under the notion of folly. And, indeed, as the fear of the Lord is the truest wisdom, because religion is of the greatest consequence to us, either for this world or the next, and in order to our never-ending flate; fo there is no fool like the finner, who every day ventures an everlasting condition, and for a trifle of worldly interest or pleasure, forfeits the greatest interest and happiness, which would be the fruits of the fear and favour of God. 30th chapter of this book is faid to contain the words of Agur, which are inferted among Solomon's proverbs, either because of the likeness of the matter, or because collected by Solomon. In the last chapter by king Lemuel is probably meant Solomon himself, who might be called Lemuel, which is interpreted belonging to God, as well as Jedidiah, which fignifies beloved of God f. However, these two chapters, as well as the rest of the book, are inspired writing, because they make a part of the canon of scripture, which was received by the Jewish church, and so are part of all that scripture which the apostle says is given by inspiration of God g.

Ecclesiastes, or the book of the Preacher, was written by Solomon, to discover the vanity of the world, and the insufficiency of knowledge, riches or honour, greatness or power, worldly enjoyments, or any thing on earth, to satisfy us, or make us happy, as king Solomon, after much trial fully experienced: The consideration of which should cause us not to depend on, or promise ourselves true satisfaction here, but should engage us in time, before the evil days of age or sickness come, to fear God and keep his commandments, and Vol. I.

f 2 Sam. xii. 25. 8 2 Tim. iii. 16.

thereby to prepare for another world, and our appearance at the last day before that God, who will bring every work into judgment, according to the conclusion of this excellent book; the frequent reading and consideration whereof would be a great means to keep us from setting our hearts on any thing in this world, which too many do, and find themselves miserably disappointed at the last; who, when they have spent the best of their time and strength in the eager pursuit after honour, wealth, or pleasure, are obliged at length to acknowledge

that all is vanity and vexation of spirit,

There are some passages in this book, with which, for want of observing the chief design and scope of it, abovementioned, vain and lewd persons would fain encourage themselves in their follies and impiety. For instance h, That which befalleth the sons of men, befalleth beasts; as the one dieth, so dieth the other; and who knoweth the spirit of a man that goeth upwards, and the spirit of a beast that goeth downwards to the earth? As if the end of man and beafts were the same; and therefore they may lead fenfual lives, without concern for the future, as the beafts do: Whereas Solomon, speaking of the estate of the sons of men , not in the next world, but in this, pursues his chief scope, in shewing the vanity of earthly things and defigns; that whatever content or fatisfaction men may propose to themselves in this world, all is but vanity; that they are, in many respects, like beafts; they draw in the same air, their breath will fail them, and they shall die and be turned to dust, as well as the beasts: Yea, so vain is man, and so like the beasts to outward appearance, that although although w bis spirit in order t Yet no o upwards, or by fent which afce of the bea fo great is thought fl much car God for c it to other there is no will make to fee wha to forget the wicked dead, nen he does 1 death for death the telicity, a Neither h

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^{*} Chap. iii. 19, &c. 1 Ver. 18.

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although when he dieth, (as Solomon plainly afferts) bis spirit shall return to God, and he shall be judged, in order to be rewarded fuitably to his deeds k: Yet no one knoweth the spirit of man that goeth upwards, &c. i. e. no one can experimentally, or by fense or reasoning, discern a man's soul, which afcends or goes upwards, any more than that of the beaft, which defcends or goes downwards; fo great is man's ignorance of fuch matters. thought should humble us, and wean us from too much care for the future, and make us to thank God for our portion in this world, to do good with it to others, and to enjoy it without folicitude; for there is no foreseeing what use our heirs, or others, will make of it hereafter; (For who shall bring him to see what shall be after him "? But withal, not to forget that God shall judge the righteous and the wicked ". So likewife, o Solomon fays of the dead, neither have they any more a reward; but he does not mean that there is no reward after death for the righteous in heaven, but that after death there will be no enjoyment of any worldly telicity, as he explains himself in the next verle: Neither have they any more a portion for ever, in any thing that is under the fun.

The Song of Solomon, or the Canticles, (ftyled the Song of Songs, or the most excellent Song) contains, under the parable of a man's affection to his love or spouse, the ardent tender love of God to his church and people. This book the Jews themselves acknowledge is to be understood in a holy or Z z 2 religious

k Chap. iii. 17. and chap. xii. 7. 14. Homo fold nativa ratione nihil de eo comperti habet. ostendunt id Socratis, & Tullii dubitationes. Grot. in loc. Chap. iii. 12. 22. Chap. iii. 17. Chap. ix. 5.

religious sense p, and therefore Christians rightly apply the tender expressions therein to the divine love of Christ for the members of his church, and their return of affection to him, and concern for any danger of losing his favour, and also their spiritual joy in retaining it. Thus much for the history of the Old Testament, and the design of the several books thereof.

CHAP. XX.

The State of the Jews, from the Rebuilding of their Temple, and Settlement after their Return from the Babylonian Captivity, (where the Scripture leaves off,) to their being made subject under the Romans; taken for the most Part from the Writer of the Macçabees, and from Josephus; of which Authors, an Account has been given in the Epistle to the Reader.

AFTER the return from the Babylonian captivity, and the fettlement in their own land, the high priest, with the assistance of the Sanhedrim, that is, the council of the elders, governed them until the Maccabees time, (as it hath been said before;) but still they were in subjection

P Hottinger. Thefaurus, lib. ii. chap. i. fect. 3. p. 490. St. Jerom fays, that the Jews allowed none to read the beginning of Genefis, the first and last part of Ezekiel, or the Canticles, but those who were thirty years of age, in Præfat. ad Ezek.

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to the Persians as their chief lords, and for a long time enjoyed much peace and prosperity, though with some interruption, namely, for about three hundred and fixty years, till their sufferings under

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Antiochus Epiphanes. One remarkable thing which happened (as fome compute a, about two hundred and four years) after their return, was the building of a temple on mount Gerizim, near Samaria. On this occafion, (according to b Josephus) Manasses, brother to Jaddus the high-priest, had married, contrary to the law, a daughter of a stranger, viz. of Sanballat governor of Samaria, and being unwilling to quit his wife, his father-in-law Sanballat (having revolted from Darius) procured leave of Alexander (who was then pursuing his conquest in those parts) to build a temple on Gerizim aforefaid, and to make Manasses the high-priest thereof. Here the Samaritans (of whom we have spoken before) had their fucceeding high-priefts and facrifices, in opposition to the temple and religious worship of the Jews at Jerusalem; which was the occasion of a schism, whilst those, who were under any discontent at Jerusalem, went over to Manasses . All this the more occasioned the hatred, differences, and animofities between the Jews of Judea, and the Samaritans. Yet, by this means, and at this time, it is believed, the Samaritans d were brought to call off all their idol gods, and to worship the God of Israel only: For now the Samaritans did not only,

^a Usser. sub. An. M. 3672.

^b Antiq. book xi. chap.

8. But Dean Prideaux, from Nehemiah xiii. 28. where Sanballat is mentioned, supposes Darius Nothus to have given leave for the building of this temple, above seventy years before. See the Old and New Testament connected, par. I. book vi. sub. An, 409.

^c Joseph. ibid.

^d Mede, book I. disc. xii. p. 48,

only, as before, confilt of those Cutheans, and others which were planted in their country, when the Ifraelites were carried away captive, but also became a mixed people, (of Jews, who came over to them, as hath been now faid, and the old Samaritans) and they had also among them one of the fons of Aaron to be their chief priest. This anti-temple is faid to stand till about two hundred years, and though it was then destroyed by Hyrcanus, one of the Maccabees, yet the Samaritans continued their worship and facrifices on that mount Gerizim, where the temple had been. This explains the Samaritan woman's discourse with our Saviour concerning the Jews baving no dealings with the Samaritans s, that is, not so as to be obliged for any kindness received from them, as Christ asked water of her; and concerning the great controverfy between the Jews and the Samaritans in Christ's time, about the place of worship, whether in mount Gerizim in Samaria, where the Samaritans, or mount Moriah in Jerusalem, where the lews had their temple h.

About two hundred and four years after their return, the Jews became subject to Alexander the Great, of Macedon in Greece, who conquered the Persians, and translated the monarchy of the world from the Medes and Persians to the Greeks. He permitted them their own laws and religion in peace and quietness, with an exemption from the seventh year's tribute, when their land was not sown; and that, on this occasion: When he was

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engaged bouring (as it fee they refu them; a rufalem k being ad prieftly o tion: Fo down be divine ap shape for him to t high prie of Danie quish the Jews, off permitted Soon a Egypt, he there, and leges of l a conque was then o gave him drunkenn Alexander time share prophecy broken, a More par

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^{*} Joseph. Antiq, book xiii. chap. xvii. f John iv. 9.

* Lightfoot in loc. and Dean Prideaux's Connection, par. I.
book vi. An. 409. h John iv. 20. ibid. hews
that their captivity had taught them now better to observe God's
laws, and in particular the sabbatical year spoken of before.

k Joseph.
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engaged in the fiege of Tyre, he fent to the neighbouring Jews to supply his army with provisions, (as it feems they had offered to Darius,) which they refusing, he designed to be revenged on them; and to that purpose, marching against Jerusalem k, the high priest, with other attendants, being admonished by a vision, met him in his prieftly ornaments, and prevented their destruction: For as foon as Alexander faw him, he fell down before him, and declared that a person, by divine appointment, had appeared to him in that shape some time ago in a dream, and encouraged him to fet forward against the Persians. high priest also shewed him out of the prophecy of Daniel, that a Grecian should come and vanquish the Persians. Upon this he favoured the Jews, offered facrifice to God in the temple, and permitted them their own laws and religion m.

Soon afterwards, having built Alexandria in Egypt, he invited a great many of them to fettle there, and gave them all the freedom and privileges of his new city . At length having made a conqueit of great part of the world, which was then discovered, he came to Babylon, and there gave himself up to such extravagant gluttony and drunkenness, that it put an end to his life of Alexander being dead, his chief officers, in a little time shared his vast dominions; according to the prophecy of Daniel: P His kingdom shall be broken, and be divided, but not to his posterity: More particularly, the empire became divided between four, whereby was fulfilled that other pro-

phecy

k Joseph. Antiq. book xi. 1 Chap. viii. 20, 21, 22, and chap. xi. 2, 3. m Joseph. Antiq. book xxi. chap viii.

n Josephus's Wars, book ii. Chap. xxi. iem Annal. A. M. 3681. P Chap. xi. 4.

phecy of Daniel a, that the great horn, (viz. Alexander) being broken, four horns stood up for it,

that is, as it is there faid, four kingdoms.

Thefe four of Alexander's generals were, at the first, esteemed only as governors of their respective provinces, and, as it is faid, according to Alexander's appointment in his life-time ; but they foon made war upon each other, and acted feparately as kings . Among these four, the countries of Syria, Judea, and Phœnicia, fell to Seleucus's share: Ptolemy son of Lagus, surnamed Soter, had gotten Egypt '; and for the better fecurity and defence thereof, coveted to make himself master of Seleucus's countries, that is, Syria, Phœnicia, and Judea. But the Jews would not eafily fubmit, nor break their faith with Seleucus, till Ptolemy, having gotten possession of most part of their country, furprized Jerusalem on the sabbath-day, when the Jews could not defend themselves, and transplanted divers colonies of captive Jews (to the number of one hundred thousand) into Egypt, particularly a great number into Alexandria: Where, foon afterwards, reflecting on their fidelity to their former governors, he employed many in his army and garrisons, and granted them large immunities and privileges. The Jews were also favoured in their own country, and lived tolerably under their new masters the Egyptian kings ".

The next of these kings of Egypt, viz. Ptolemy Philadelphus, son to the former, having built a famous library at Alexandria, furnished it with

the cho holy f translate languag two lea pole: tuagint, Itead of translati the Div Christ's many J. their lan thens, in with the were the apostles, texts out together lense,) b and was i

the particle exact time other Jew mention to flated *: bad not the law '; we more confi

lews w.

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dorus, Justin, & Q. Curtius apud Usserii Annal. A. M. 3681fere ad finem.

Tibid.

Usserii Annal. A. M. 3684compare Joseph. book xii. chap. 1

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v Hottings compare Heb Thefaurus, li x Antiq. boo Procemium in

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the choicest books; and among the rest, with the holy scriptures of the Old Testament, being translated out of the original Hebrew into the Greek language, as it is faid, by the labour of feventytwo learned Jews, procured by him for that purpose: Whence this translation is called the Septuagint, taking the round number of seventy instead of seventy-two. However this was, the translation itself feems to have been ordered by the Divine Providence for some time before Christ's appearance; for by the help thereof, many Jews dispersed among the Greeks, using their language, and also the Greeks and other Heathens, in the apoltles days, were made acquainted with the types and prophecies of Christ, and fo were the fooner converted. This translation the apostles, for the most part, used v in quoting texts out of the Old Testament, (though not altogether in the same words, but according to the fense,) because in their times it was best known, and was in greatest authority amongst the dispersed lews w.

There have been great controversies concerning the particular authors of this translation, and the exact time when it was made: Josephus and some other Jews, from Aristeas, the first author, only mention the Jewish law to have been then translated *: And further, Josephus says, The king had not the whole scripture given him, but only the law *; which a good judge observes is rendered more conformable to the Hebrew, than the rest of Vol. I.

V Hottinger. Thefaurus, lib. i. chap. 3. fect. 3. p. 3324 compare Heb. xii. 6, with Prov. iii. 12. W Hottinger. Thefaurus, lib. i. chap. 3. fect. 3. quest. 12. p. 335, &c. Antiq. book i. chap. i. [Græc. Proæmium. Flieronym. Proæmium in quest. in Gen.

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the Old Testament 2. Accordingly a very learned and inquisitive person a concludes, that the law, or the books of Moses only, were translated at the first, and the other books of the Old Testament afterwards, by other authors, yet before the time of Christ; because the evangelists and apostles, for the most part quote the other books, according to the Greek version which we now have. Since the compilers of that translation had better opportunities of knowing the propriety and extent of the Hebrew tongue, than we can have at this distance, there is the more regard to be had to their translation.

After the Jews had been, for about one hundred years, subject to the Egyptian kings, there happened a war between Antiochus, called the great, king of Syria, and the Egyptians, each contending for divers countries in Syria: The Jews, whole country lay betwixt the two kingdoms of Egypt and Syria, fuffered much on both fides, fometimes by the Egyptians, fometimes by the Syrians: So that (as the historian observes) they fared like a ship toffed in a storm, which is battered and dashed between two billows b. In the end, Antiochus king of Syria prevailed; and having fubdued Samaria, the Jews upon that fuccess, of their own accord, rendered themselves to him, and then they enjoyed a calm, and were ' favoured with per-

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were the lamities being in him by (who in fpiritual be displa fephus o was an wards A that rule a very ill high prie toms, an especially fioned a fervice of fake of 1 and exer rian obse as it cam ing then measure revolted, mults, b death, a them;) Jerufalen

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² Du Pin on the Canon, lib. i. chap. 6. Prideaux having diffinctly confidered the feveral authorities produced for the feventy's translation, concludes, that there was indeed a translation of the Hebrew scriptures into Greek, made at the time when the Ptolemies reigned in Egypt, and put into their library, and which we still have; but that it was procured by the Jews in Alexandria, for their own use, Connect. par. ii, b Joseph. Antiq. book xi.

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At length, one of the kings of Syria, viz. Antiochus furnamed Epiphanes, under whom the Jews were then in subjection, occasioned very heavy calamities to fall upon them: And in the first place, being in want of money, for a large fum paid him by Jason, brother to Onias the high-priest, (who in those times had the temporal, as well as spiritual authority,) consented that Onias should be displaced, and Jason put in his room d. Jofephus observes, that whereas the high priesthood was an office for life, Antiochus first, and afterwards Aristobulus, and then Herod, broke in upon that rule, and made it arbitrary . Jason being a very ill man, as foon as he had thus gotten to be high-priest, profanely changed the Jewish cuftoms, and brought in Greek and Heathen fashions, elpecially among the younger fort; which occafioned a neglect of the wonted attendance on the lervice of God, even among the prietts, for the fake of being partakers of the Heathenish sports and exercises . By reason whereof their hiltorian observes, that fore calamities fell upon them 8, as it came to pass shortly after: For Antiochus, being then in Egypt, (which he also had in great measure subdued) apprehended that the Jews had revolted, (among whom there had been some tumults, by reason of a false report of Antiochus's death, and also upon Jason's usurpations on them;) whereupon he fell furiously on the city of Jerusalem, killed eighty thousand men, women, and children, fold as many for flaves, polluted and plundered

d 2 Maccab. iv. 7. Antiq. book xv. chap. iii. at the beginning.

f 2 Maccab. 4. What became of Jason afterwards may be seen 2 Maccab. 5.

8 2 Maccab. 4.

plundered the temple, abolished the worship of the true God, forbidding the daily facrifice for three years and an half; compelled many to facrifice unto idols, and to eat forbidden meat, and made great flaughter among them who refuled, fparing neither age nor fex h. This came to pass three hundred and fixty-fix years after their return from Babylon, according as it had been foretold by Daniel, that he (the king of the north, that is, of Syria, this Antiochus,) should have indignation against the holy covenant, and pollute the fanctuary of strength, and take away the daily saorifice, &c. This dreadful calamity had been foreboded some time before, by strange lights in the air, for forty days together, of troops of horsemen, encountering each other k.

The Samaritans now disowned their relation to the Jews, and their religious rites, and dedicated their temple on mount Gerizim to the Heathen

god, Jupiter 1.

In this distress God raised up Mattathias, one of the priests, and head of the family of the Asmoneans, to assist and protect his brethren the Jews. He soon died, but lest his son Judas, surnamed Maccabeus, from Maccabi, a seigned word, which he chose for the motto of his standard, (being formed of the first letters of each word of the Hebrew text, which in our translation is, Who is like unto thee among the gods, O Lord, or Jehovah?) the first letters of which words in the Hebrew are such as answer to our M. C. B. I. This

This Juc the peop temple, (fomewh Christ,) which w that do ploits; w a little h cabees, beus: T moneus, having h Romans. fiderable. cure the to an alli a decree years; v the first From thi ceffively Pompey : what mor them aga and prese ligion, th fometime

Grot. Prefachap. ii. de P Chap. ii. de P Chap. ibook xii. ch part of Afi their victory 3815. chap. 8, &c.

h See 1 Maccab. i. and 2 Maccab. v. 6, &c. 1 Chap. xi. 30, 31. 2 Maccab. v. 1, 2. 1 Joseph. Antiq. b. xii. chap. vii. m Vid. Grot. de Jure Belli & Pacis, lib. i. chap. iv. sect. 7. num. 5. n Exod. xv. 11. Grat. Grat.

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Chap. Intiqs, lib. Vid.

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This Judas Maccabeus undertook the cause, headed the people, and overthrew the Syrians; purged the temple, and restored the ancient worship of God, (somewhat above an hundred and fixty years before Christ,) after it had been omitted above three years; which was also foretold by Daniel p. The people that do know their God shall be strong, and do exploits; when they shall fall, they shall be holpen with a little help, &c. This was the rife of the Maccabees, fo called from the aforefaid Judas Maccabeus: They were also called Asmoneans, from Asmoneus, of whose family Mattathias sprung. Judas having heard much of the fame and power of the Romans, who at that time were become very considerable, endeavoured to establish himself, and secure the government for the future, by entering into an alliance with them, which was confirmed by a decree of the Roman senate, and continued many years; which alliance, Josephus q observes, was the first the Jews ever made with the Romans. From this time the family of the Maccabees fucceffively bore the chief fway over the Jews, (till Pompey made them subject to the Romans, somewhat more than an hundred years after,) defended them against their enemies, afferted their liberty, and preferved in great measure their laws and religion, tho' with confiderable loss and oppressions lometimes. After fix years, Judas being flain,

Grot. Prefat, in 1 Maccab. aliter Hottingeri Thefaur. lib. ii.

chap. ii. de Libris Apochryphis, p. 528.

book xii. chap. 17. at the end. The Romans having a great part of Afia delivered to them twenty eight years before, on their victory over Antiochus king of Syria. See Usser. A. M. 3815.

See 1 Maccab. iii, &c. Joseph. Antiq. book xii. chap. 8, &c.

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his brother Jonathan succeeded in the government, and also was made high priest; which office of the high priesthood continued in the Asmonean family, who were esteemed as princes and high priests too, (so was Hyrcanus II.) " till Herod the Great.

Aristobulus, one of these Maccabees, caused himfelf to be crowned, and was the first king of Judah, after the Babylonian captivity, who chang-

ed the principality into a monarchy.

One principle of their religion had like to have destroyed them utterly at the beginning of their deliverance, which was to observe the sabbath so strictly, as if it were unlawful thereon to defend themselves; which their enemies understanding, took the advantage thereof, and destroyed great numbers of them, on that day, without resistance: Upon which Mattathias above-mentioned, instructed that for the suture they were to defend themselves upon the sabbath, as well as upon any other day w.

To preferve in memory the purging of the temple and restoring the altar, and the daily sacrifice, by Judas and his followers, the Jews ordained a feast of eight days, called the feast of the dedication, to be yearly observed x, at which Christ,

in his time, vouchfafed his prefence v.

Here, as we may reflect on God's correcting his people for their fins; so also on his justice on their cruel enemies. For Antiochus, above-mentioned, was soon after smitten by God with an incurable

> ^z Maccab. feph. Antiq. chap. v.

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abor afterwards for the Ro part of the one of th them; wh tween two Hyrcanus to Pomper had lately striving to and theret conceiving making pr him, and of his fide other part feized the

Joseph. Antiq. b. xiii. chap. 24. & b. xiv. chap. 1, 2.

v Joseph. Antiq. b. xiii. chap. 19.
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v Joseph. Antiq.
b. xii. chap. 8.
v Joseph. Antiq.
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and invisible plague, and died miserably, acknowledging that he was justly punished for the sake of the Jews, for the sacrilegious risling and profaning of their temple, and for the contempt of God 2.

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CHAP. XXI.

From the Jews' Subjection under the Romans, to the Death of Herod.

THE Maccabees having continued somewhat above one hundred years, there happened afterwards another new change in the government; for the Romans had by their arms overcome a great part of the world: Amongst the rest Pompey, one one of their generals, made the Jews subject to them; which was occasioned a by a quarrel between two brothers, princes of the Maccabees, Hyrcanus II. and Aristobulus, who both appealed to Pompey, being at that time in Syria, (which he had lately subdued to the Romans,) each of them striving to gain the interest of so great a general, and thereby of the whole Roman power. Pompey conceiving some danger from Aristobulus, who was making preparation for a defence, marched against him, and was b admitted by one party, who were of his side, into the city of Jerusalem, whilst the other party, being Aristobulus's followers, had leized the temple, which Pompey took by storm, after

² Maccab. xi. Joseph. Antiq. b. xii. chap. xiii. ³ Joseph. Antiq. b. xiv. chap. v, vi, vii, viii. and of Wars, b. i. chap. v. ^b Dion. Cas. lib. xxxvii. p. 41. and Jos. ibid.

after a fiege of three months, taking the advantage of the fabbath-day for the carrying on his works against it: When, although the Jews might defend themselves, (according to the instruction of Mattathias, above-mentioned) yet they would do no work to hinder the enemies advancing their bulwarks, and fixing their engines of war. Pompey made a great flaughter of the priests and other Jews in the temple, to the number of twelve thousand, and profaned it by entering into the boly of bolies, where only the high-priest was to be admitted; but suffered not the foldiers to plunder it: And having restored Hyrcanus to the high priesthood and the government, (subject nevertheless to the Roman power) he carried Aristobulus prisoner to Rome, and brought the whole country of Judea under subjection c. From that time the Jews became fubject and tributary to the Romans: Upon which Josephus d makes the following remark; " From this feud between Hyrcanus and " Aristobulus we may date the ruin of Jerusalem, with the loss of our liberty to the Romans, the " imposition of above ten thousand talents, and " the translation of the lowereign power, which " had ever, till then, descended in the priesthood to the commonalty." In like manner afterwards, exhorting them not to refilt the Roman power; "Whence, fays he", are we to date " our flavery, but from our own feditious coun-"trymen; when the two factions of Aristobulus " and Hyrcanus, in ambitious heat of competition, " brought Pompey into the city, and made the

" Jews " the This wards t it to be given th a fre mans, or Seif: A them en rest to utterly o besieged death, a them tha question Cafar h by them hence pi church a Jews wit dinance of esteem t for a clou rebellion the like

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C Dion. Caf. lib. xxxvii. p. 41. and Jos. ibid.

Antiq. b. xiv. chap. viii.

G Jos. Wars, b. vi. chap. xiv.

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f Jos. Wa book vi. ch Rom. xiii.

" Jews, who were unworthy of liberty, flaves to the Romans?"

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This lofs of their liberty, the Jews ever afterwards took most heinously; because they esteemed it to be their grand privilege, that God having given their country to their forefathers, they were a free people, and ought to disclaim the Romans, or any other lord and master than God himfelf: And on this pretence, the zealots among them endeavoured, on all occasions, to inflame the rest to a resistance of the Romans, till they were utterly destroyed: Insomuch, that when they were belieged by Titus, they declared their contempt of death, and how much their liberty was dearer to them than their lives 8. From hence arose that question, Whether it was lawful to give tribute unto Cafar 1? the payment of tribute being esteemed by them as a token of subjection and flavery. And hence probably St. Paul's charge to the Christian church at Rome, (which confilted of converted Jews with others,) to submit themselves to every ordinance of man; and St. Peter taught them so to esteem themselves free, as not using their liberty for a cloak of maliciousness k, or as a pretence of rebellion against the Roman governors. Much to the like purpose Josephus advised the Jews, his countrymen, when they were actually in arms against the Romans: "It is a glorious cause, it is "true, when liberty is the question; provided " it be early enough, and before that liberty is " either forfeited or lost. But for people to talk of " shaking off the yoke, after they have once sub-VOL. I. 3 B

f Jos. Wars, book vii. chap. 28. Gr. chap. 8. 5. g Ibid. book vi. chap. 12. ibid. lib. v. chap. 11. h Mat. xxii. Rom. xiii. k 2 Pet. ii. 16.

" mitted to it, and continued in that obedience till

"they became subjects by prescription, this is not the way to live free, but rather to die with in-

famy 1,"

Thus much on the occasion of Pompey's subjecting the Jews to the Romans: Whereby we may conceive the notion the Jews had of their liberty, but withal their mistaken zeal and misfortune in

the manner of defending it.

· Some little time after they were subdued by Pompey, another great calamity befel them. For though Pompey had spared to rifle the temple, yet Craffus (whom the Romans had constituted prefident of Syria, a part of which province was the Jews country) "being upon the preparative for a war with the Parthians, came to Judea, and " feized on the two thousand talents which Pompey " had left in the temple, and also pillaged the " temple of all the treasure he could lay hold on, to the value of eight thousand talents "." This was the greater mortification to the Jews, because that treasure was what they had been many ages getting together, being the donatives and oblations fent from all quarters of the world, whereever the worship of the true God was known "; that is, in all parts where the Jews and profelytes lived; and they were dispersed up and down the whole world then known, there being hardly any babitable part, where they had not gotten footing and a fettlement.

Hyrcanus, being restored by Pompey, continued high-priest, and governor of the Jews (though accountable to the Romans) till about twenty years

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> n Antie xv. chap.

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I Ibid. book. vi. chap. 12. and Gr. lib. v. chap. 8, 9.
Joseph. Antiq. book xiv. chap. 12.

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afterwards; when Antigonus (fon of Aristobulus before-mentioned, whom Pompey's faction had dispatched by poison,) occasioned a new commotions and devastations: For having obtained aid from the Parthians, he got the possession of Jerusalem, and of the government, and made great spoil; (Hyrcanus being of fent prisoner to the king of the Parthians, by whom he was kindly At which time Herod, (called afterwards the great,) of the country of Idumea, but of the Jewish religion, having been declared king of the Jews by the favour of the Romans, and out of aversion to Antigonus, (whom they looked upon as a man of a buly, turbulant spirit, and a professed enemy to Rome,) made war against him; and in the third year, after he was declared king, being affilted by Sossius a Roman general, laid flege to Jerusalem, with the Roman soldiers, and fome Jews who ferved under him; and after five months took the city by affault. The toldiers put all to the fword without mercy, and without iparing either age or fex, and would have utterly ruined the city, had not Herod redeemed it with a ium of money. This happened upon the day of a folemn fast, it being the very anniversary of their destruction by Pompey, above-mentioned. Antigonus himself was sent prisoner to Anthony, (one of the Romangenerals,) being then at Antioch; but afterwards, by Herod's procurement and bribe he was beheaded, and Herod established in his kingdom of Judea P, between thirty-seven and thirty-eight years before the birth of Christ. Herod, 3 B 2

Antiq. b. xiv. chap. 24, 25. Offeph. Antiq. b. xv. chap. 2. P Joseph. Antiq. b. xiv. ch. 26, 27, 28, and b. xv. chap. 1. and of wars. b. i chap. 13.

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to make all fure, as he had procured the death of Antigonus, fo out of jealoufy afterwards, having gotten Hyrcanus into his power, he basely put him to death q, being the only remaining prince of the

Maccabees, or Afmonean family.

Under Herod, the Jews in some measure enjoyed the exercise of their ancient religion, and their government, (by the high priest and great council or fanhedrim) fo far at least, as he esteemed it confistent with his own authority. But he made the high priefthood, instead of being hereditary, to be an arbitrary office, as others after him did, who were in power, till the destruction

of Jerusalem .

He was not a Jew, much less of the priestly family, but the fon of Antipas, (who was also called Antipater) of Idumea. Now these Idumeans, though not Jews by birth, were yet profelytes to their religion, from the time that Johannes Hyrcanus (son of Simon, one of the princes of the Maccabees, or Afmonean family) obliged them to embrace the Jewish religion, on the peril of quitting the country they possessed, about one hundred and twenty-nine years before Christ: fo that king Herod was of the Jewish religion, though not of the family or country of the Jews . He is reprefented by Josephus as a person of courage and refolution, munificently generous to ingratiate him-

magnific ance to tions an mainten which h became fupplyin and opp sparing | children ing at no attainme his enem

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q Ibid. b. xv. chap. 2. 9. See Joseph. Antiq. b. xv. chap. 3. at the beginning, where he fays, The first who broke in upon that rule, was Antiochus Epiphanes, who removed Jason, or Joshua, to make way for his brother Onias: Aristobulus was the fecond, who supplanted Hyrcanus; and the third was Herod, who put in Aristobulus while Ananel was 5 Joseph. Antiq. b. xiii. chap. 17. compare Cunæus, lib. i. chap. 16, and Dean Prideaux's Connection, part #. Ann. 165, and 72.

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felf with the great ones at Rome, very liberal, and even extravagant in his expences that way, very magnificient in buildings, and disposed in appearance to do good to every one: But still all his actions and behaviour tended to the procurement and maintenance of his own honour and greatnels, which he was always greedy of; and for that end became very burdensome to his subjects, for the fupplying of his expences, and inexorably cruel and oppressive, wherever he was opposed, not sparing his nearest friends, relations or his own children; being a flave to his passions, and sticking at no means, how unjustifiable soever, for the attainment of his greatness, and the subduing of his enemies: For which he was hated by the generality of his subjects .

One great work he accomplished: But even that was, because he thought it would redound so much to the honour of his name and memory. In his time, the temple, which had been built at Jerusalem after the return from the Babylonian captivity, (which was therefore called the fecond temple,) became much decayed: Whereupon Herod, in the eighteenth year of his reign, as Josephus reckons it, with an incredible charge, fet about the repair, or rather rebuilding the fame; which he finished in " nine years and an half, that is, fo as to make it fit for use. As for the pallage, forty and fix years was, or rather bath w this temple been in building; that is faid, because though Herod for the main finished it in nine years

and

t Joseph. Antiq. b. xvi. chap. 9. and chap. 11. at the end, and chap. 17. and b. xvii. chap. 8. 10.

U Joseph. Antiq. b. xv. chap. 14. near the end.

U John ii. 20.

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and an half, yet till Christ's time, and after, workmen were still employed about some part of it *. Notwithstanding, Herod rendered himself very offensive to those of the Jews, who were zealous for their law, by setting up a golden eagle over the larger gate of the temple, the better to ingratiate himself with the Romans, (who had the eagle for their ensign,) since the Jews' laws absolutely forbad the use and ornament of images in such cases *.

This fecond temple repaired, or rather rebuilt by king Herod, is the same with that which is spoken of in the New Testament, in which Christ shewed himself: For though Herod rebuilt it from the very foundation, yet fince he used much of the old materials, and built it in some part after the other, the Jewish rabbies 2 call it by the same name, as they did before Herod's time, viz. the second temple. So the prophecy of Haggai was fulfilled', the glory of the latter bouse shall be greater than the former; for in the former temple, indeed, there was a glory and light that appeared, which fhadowed out Christ; but in this was seen Christ himself. For now the fulness of time was come, and our Lord Jesus Christ was born of the Virgin Mary, and prefented in the temple, according to the law; Which came to pass about four thoufand and four years from the beginning of the world, five hundred and thirty-fix years after the return from the Babylonian captivity, and one hundred hundred the Macc

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^{*} Compare Lightfoot, Hor. in Joh. ii. 20. with Joseph. Antiq. Gr. lib. xx. chap. viii. 5.

y Joseph. Antiq. book xvii. chap. viii.

a As for the objection and pretence of the Jews, see Bishop Kidder's Demonstration, part iii. chap. & Haggai ii. 9.

h Matt. ii Antiq. bool chap. viii, ix

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This was that Herod who flew the infants by hoping to kill Christ among them. There is the less reason to wonder at his being guilty of so barbarous an action, when Josephus c informs us, that he ordered all the principal of the Jewish people to be summoned to appear at Jericho (where himfelf lay ill,) on pain of death; where they were thut up in the Hippodrom, or tilt-yard for horses, in order to be all flain as foon as he was dead, that there might be a general lamentation at his death, which he forelaw would not otherwise have been: (Though in this he was disappointed,

they being released after his decease.)

In his last fickness, being in the seventieth year of his age, he was choleric and furious, which was occasioned by the haughtiness of his stomach, on a fancy that the Jews contemned him, and took pleasure in his misery. His disease, the historian observes, looked like a judicial punishment of his wickedness, being almost burnt up inwardly with a fever, tormented with an infatiable canine appetite, and with ulcers in his guts, his privy parts putrifying, and worms crawling over them, infomuch that he attempted to stab himself . He died (according to f Josephus) thirty-four years after the expulsion of Antigonus, and in the thirtyseventh year from his being declared king of the Jews by the Romans, and about a year and a quarter (as some compute) after the true time of Christ's birth. His dominions were divided by the Romans among three of his fons, whom he mentioned

Matt. ii. c Antiq. book xvii. chap. viii. d Joseph. Antiq. book xvii. chap. x. Joseph. Antiq. book xvii. chap. viii, ix. f Ibid. book xvii. chap. x.

mentioned in his will. The greatest part, of kingdom, consisting of Idumea, Judea, and Samaria, was given to Archelaus; Galilee, and the country beyond Jordan, called Peræa, to young Herod, named Antipas; and to Philip, Trachonitis, a country about mount Gilead, beyond Jordan northwards ⁵.

These several dominions were called tetrarchies, which word signifies governments consisting of a fourth part or division, three of which have been now spoken to; the fourth was Abilene, so called from Abila, its chief town h, of which one Lysanias was the tetrarch or governor for the time of which St. Luke wrote: He indeed was not of Herod's family; but this last part or tetrarchy was reckoned as one of the four, because it had been formerly possessed by one Zenodorus, who (by conniving at, and sharing with the base people and robbers of the country) had so offended Augustus, that he conferred it on Herod the Great.

As for the Sanhedrim, or grand council of the Jews, in which the high-priest was chief, that still continued in great authority by the permission of the Romans, but they had not the power of life

and death.

8 Ibid. book xvii. chap. x. b Mentioned Luke iii. 1.
Ibid. book xx. chap. v. l Ibid. book xv. chap. xviii.

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From the Death of Herod, to the Destruction of Jerusalem, and the Temple.

RCHELAUS, before-mentioned, in the tenth year of his government, (which was the fixth year of Christ, according to the vulgar account,) was deposed and banished for his cruelty and tyranny, upon complaint of the Jews against him to Augustus a, and his dominions of Judea and Samaria were, by the Romans, added to b the province of Syria, and one Cyrenius (or Quirinus) , was made prefident or chief governor of that province; (a province being a country which the Romans had conquered, and governed by deputies or presidents.) These presidents, or governors, had the chief authority, and the power of the fword: But the Romans had other inferior officers about this time in their provinces, viz: procurators d, whose proper business was to take an account of the tribute paid by the subjects, and dispose of it to the emperor's advantage. But because the presidents of Syria, into whose province Judea was calt, were obliged to keep at home in Syria, and because the Jews were suspected of a rebellious disposition against the Roman state, therefore the procurators of Judea had a full commission, being fur-VOL. I. nished

^a Joseph. Antiq. book xvii. chap. 15. ^b Idem ibid. Mentioned Luke ii. 2. ^d Joseph. Antiq. book xviii. chap. 1. Compare Bishop Pearson on the Creed, article 4. of Pontius Pilate.

nished with the power of life and death, as was Coponius, the first procurator in Judea, and so were as prefidents or governors. Of which number, in the twenty-fixth year of Christ, was Pontius Pilate, under whom Christ suffered. He was one thoroughly prepared to pass an unjust sentence, having the character of a person guilty of corruption, justice exposed to sale, rapines, violence, ruin, torments, innocent blood, and the most barbarous cruelties f. The providence of God is here to be observed, in that the full power of judicature in Judea was left in the hands of a Roman procurator or governor, (which the Jews own 8, was forty years before the destruction at Jerusalem;) for by this means it came to pass, that Christ fuffered the death which it was foretold he should fuffer, viz. by piercing his hands and his feet ", or being crucified; and as himself had foretold; which was not after the custom of the k Jews, but the Romans, who were wont to crucify, for fedition especially, which Pilate condemned Christ for, upon the importunate accusation of the Jews, though he did not believe it. whom the Jews of that age put to death, feem to be flain rather in a tumultuous manner, and by the connivance of the Romans, for some political reasons,

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Philo Legat. chap. xvi. the middle of Agrippa's letter to Caius.

Grot. in John xviii. 31. Lightfoot Hor. in Matth. xxvi. 3. Casaubon. Exercit. xvi. anni. 34. num. 76. p. 529. (Edit. Genev. 1655.)

Pfal. xxii. 17.

John xviii. 32. Matth. xx. 19.

Casaubon. Exercit. xvi. anni. 34. num. 92. and sect. 77.

p. 537, &c. ubi multa de hac re lectu dignissima.

Luke xxiii. 14. John xix. 12.

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. 19. . 77. Luke reasons, than by any proper judicial power, or proceedings; and their condemning of Christ in the Sanhedrim, or council m, was no judicial sentence, but a determining to require or demand his condemnation, as being (so they would have it) guilty of death m. They had indeed the power to hear or examine causes, in order to accuse any one, as they did Christ, but not to condemn with effect, or pass sentence.

Note, All the time our Lord Jesus Christ manifested himself to the world, and also when he suffered, Pontius Pilate was governor of Judea and Samaria, and Herod Antipas, son of Herod the Great, reigned in Galilee.

It was this Herod who beheaded John the Baptist, and to whom, being then at Jerusalem, Pilate sent Christ, having understood that he was of Galilee,

which was Herod's jurisdiction °. Three years after Christ's death, and in the tenth year of Pilate's government, there happened P to meet together a rabble of Samaritans in arms, to whom a certain impostor pretended to shew the holy vessels, which, he said, Moses had caused to be hid in mount Gerizim. Against these Pilate tent a body of horse and foot, and killed great numbers of them, and also beheaded some priioners, whom he took among them, of quality or interest. Upon complaint against him for his cruelties, Vitellius, then president of Syria, (of which province Judea was a part,) deprived Pilate of his government, and fent Marcellus q in his room. Soon after, Pilate was banished by the emperor 3 C 2 Caligula;

m Mark xiv. 64. n Matth. xxvi. 66.

o Luke 9 Ibid Caligula; upon which, in discontent, he killed himself.

Two years after Pilate's deprivation, Herod Antipas (the same who married his brother Philip's wife Herodias, and to humour her daughter, when dancing before him, had confented to order John Baptist to be beheaded, and also the same Herod who had mocked Christ,) was, together with the impious Herodias, punished for their crimes on this occasion. The afore-mentioned Herodias, envying the honour and preferment lately conferred on her brother Agrippa, (the fon of Aristobulus, and grandson to Herod the Great,) by the emperor Caligula, prevailed on her husband Herod Antipas (we are speaking of) to go to Rome, and obtain the like dignity for himself: Which Agrippa understanding, to countermine them, he posted away letters to the emperor, and accused this Herod Antipas of a conspiracy: Upon which the emperor, without further enquiry deprived him of his dominions, which he had held for thirty-fix years, and of all his treafure, and gave the same to Agrippa, as a reward for the discovery s. His incestuous wife Herodias also, not accepting the emperor's offers of favour to her, chose rather to be banished with her husband . And not long after this, about eight years from Christ's passion, Claudius, then Roman emperor, bestowed Judea and Samaria (which had been part of the kingdom or tetrarchy of Archelaus) upon the aforefaid Herod Agrippa, with the title of king "; and fo he is called in fcripture, Herod the king v. He had the government of Galilee conferred upon him three years before, on

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u Ibid.

the banishment of his uncle Herod Antipas, the tetrarch, (as hath been said,) so that now Agrippa was king of the whole country. But three years after that he died miserably w, being smitten by an angel, and eaten of worms x. Josephus says, that upon his not rebuking the people slattering him as God, he was seized with sudden violent gripings in his bowels y, which might cause ulcers breeding worms. This was that Herod who beheaded James, and imprisoned Peter.

Afterwards, the Romans again fent procurators, or governors, into Judea; fuch as Cuspius Fadus 2, and, after some time, Felix, and then Festus, who refided at Cæfarea, which was then accounted by the Romans the metropolis or head city of Paleftine, and made by them the feat of their prefident or governor. Hence Paul appeared there, before the governors Felix and Festus 2. Romans also gave the b dominions formerly belonging to Philip, with Trachonitis and Abilene, which Lylanias had, (being a mountainous country, lying north-eastwards of Galilee and Jordan,) and toon after a part of Galilee, with the cities of Tiberias and Tarichee, to Agrippa the younger, the fon. of Herod Agrippa last-mentioned, called in scripture king Agrippa c. These three, Felix, and Festus, and king Agrippa, were those, before whom Paul pleaded d.

This Agrippa was the last who had the title of king of the Jews; for in his time the Jews rebelled, being provoked by the outrageous oppressions of Florus, then the Roman governor of Judea,

[&]quot; who

Joseph. Antiq. book xix. chap. 7. X Acts xii.

Jidem ibid. Z Idem ibid. Acts xxiii, xxiv.

Jidem ibid. Dook xx. chap. 5, at the middle and at the end of the chapter. Acts xxv. Acts xxiv, xxv, xxvi.

" who " made it his glory to declare himself a pro-" fessed enemy to the whole nation, and behaved "himself in his province more like an executioner than a governor; for he treated the whole " body of the people like common criminals, without fetting any bounds either to his rapine or his " tyranny; and then for his avarice, he drained " the province into fo starving a degree of poer verty, that many of the inhabitants left it, and went to live elfewhere; fo that at length, to a. ec void their complaints against him at Rome, " he did all he could to work them up to a revolt in " his own defence." This tyranny having made the people ripe for rebellion, there was foon afterwards a particular occasion given at Cæsarea, before-mentioned, where a certain Greek, having a house close by a fynagogue, blocked up the way, fo that there was not convenient room for the Jews to get into their fynagogue; neither would Florus affert their right, but on the contrary allowed his foldiers to plunder and flay them. This, with other indignities, first set on some hot-brained young fellows, and factious persons, of whom a strong party furprized a Roman garrison at Massada, near the Dead 8 Sea, and put all the Roman foldiers to the fword h; and one Eleazar, the high-priest's fon, prevailed on some of the priests not to receive the facrifices usually offered up to God for the welfare of the Roman empire . And thus in a little time the great body of the Jews were brought to

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^e Josephus's Wars, book ii. chap. 13. 15.

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Josephus's Wars, book ii. chap. 27.

Ibid. & Pref. to the Wars.

Such was the facrifice of a bull and two lambs, which Agrippa mentioned in the letter to Caius, as ordered by Augustus to be daily offered in the temple, Philonis Legat. chap. xvi. near the end.

Ibid. b. ii

an open rebellion, and even flattered themselves that their brethren beyond Euphrates would join with them. Upon which Nero, then emperor of Rome, sent an army against them, under the command of Vespasian and Titus his son, which occasioned the most dreadful slaughters and desolations; and no wonder, when they were so given up by God, and infatuated, as to rush headlong into a war, in which there were such disadvantages, as of raw soldiers against veterans, soot against borse, consuson against order, people slightly armed against troops well appointed, rage and passion

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The wars now begun did, in four years after, prove the utter ruin and destruction of the Jewish nation. Several prodigies m foreboded their approaching calamities, (as Christ had foretold.) A comet hung over Jerusalem for one whole year together, in the figure of a fword. A cow was delivered of a lamb in the midst of the temple, as they were leading her to the altar for a facrifice. There were feen chariots and armed men up and down the air. A plain country fellow had cried out about four years before the war, Woe, woe, to Jerusalem, the temple and the people; and although lashed for it severely, yet he still persisted till the fiege was formed, concluding at last upon the wall with Woe, woe to myself; at which instant he was taken off with a stone from an engine. An innumerable company of the Jews, in the course of the war, were either flain, or killed themselves, or perished through famine, and other mileries. Above twenty thousand of them were killed in one day

k Josephus's Wars, and Pref. to the Wars, idem ibid. Ibid. b. iii. c. 1, &c. m Ibid. b. vii. c. 12.

day at Cæsarea, which soon made the whole body of the Jews desperate, and do all the mischief they could, where-ever they were, by burning and slaughter; and they were dealt with accordingly, as the common enemies of mankind; so that thirteen thousand were butchered in one night at Scythopolis (in Syria,) fifty thousand at Alexandria (in Egypt,) without distinction of age or sex; eight thousand four hundred were put to the sword at Joppa, (a sea port town of their own,) men, women and children. At Damascus (in Syria,) the people fell upon the Jews, and cut the throats of ten thousand of them in one hour.

The forces of Vespasian altogether made up a body of sixty thousand horse and foot, and marching into Galilee, (a country affording the most resolute and warlike "persons,) the soldiers depopulated the same, night and day, with fire and sword, putting all to death, where they found resistance, and making slaves of the rest, till the country was all covered with fire and blood, and nothing left them to trust to, but some fortisted towns, which by degrees were all subdued, with the most dismal slaughters that ever were.

At length, after some revolutions in the Roman empire, and Vespasian being declared emperor, when nothing else was wanting to put a final end to this terrible war, Jerusalem was besieged w by his son Titus, which our Lord foretold near forty years before hand x, calling it the abomination of

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n Josephus, book ii. chap. 19. o Ibid. p Josephus book ii. chap. 19. q Ibid. book ii. chap. 21. r Ibid. book ii. chap. 22. s Ibid. book iii. chap. 25. c Ibid. book iii. chap. 3. Gr. Machimsi ek nepion. v Joseph. Wars, book iii. chap. 3, &c. and book iv. to the end of chap. 4. w Book vi. chap. 5. to the end of chap. 11. x Matth. xxiv. 15. Luke xiv. 43.

desolation standing in the boly place, that is, the idolatrous army of the Romans, with their military enfigns and images of their gods, (which the Jews held in abomination,) about Jerusalem, and the temple.

That we may the better apprehend the destruction of Jerusalem and the temple, it may not be improper to fet down, in short, the account which Josephus, a Jew, and who then lived, gives of the

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" The city of Jerusalem was furrounded with " three walls, faving only upon the quarter to-" wards the inaccessible valleys, where there was " but one. It was erected upon two hills, the one " directly fronting the other 2, and a deep valley The oldest of the three walls " betwixt them. " was extremely strong, by reason of the depth " of the valley before, and the over-hanging " of the rock from above, whereupon it was " erected. Besides the natural advantage of the " fituation, it had all the helps that David and "Solomon, and feveral other princes, could con-" tribute to the further strengthening it by art, in-"dustry, and expence. The walls were fortified " with towers: Upon the third wall there were " ninety towers; the middle wall had fourteen; " and the old one fixty; and thirty-three furlongs " was the compass of the whole city. Just with-" in the city there stood a royal palace, so rich " and curious, that it is not for the tongue of man " to express it, being magnificently built, with " stately rooms, and furnished with vessels of " gold and filver, and whatever elfe was pre-" cious. 3 D VOL. I.

Jof. Wars, b. vi. c. 6. 2 See the preface, num. 3.

"The temple was built upon the very top of a mount, (Moriah, within the city,) encompaffed with three walls, with a prodigious expence of time and treasure; for it was not only " a work of many ages, but the whole mass of er religious oblations from all parts of the world, to the honour and service of God and his worfhip, was spent upon this undertaking. of pillars were of white marble, and twenty-five " cubits in height: Some of the gates were plated " all over with gold and filver, together with the " posts and lintels; but there was one without the " temple of Corinthian a brafs, which was much " the more valuable. The beauty and curiofity " of the temple on the outfide was agreeable and " charming beyond imagination, being faced eve-" ry where with fubstantial gold plates, that spark-" led like fire at the fun-rifing, dazzling the eyes of the beholders. The roof of the temple was " armed with pointed spikes of gold. " were some stones in this building of forty-five " cubits long, five in height, and fix cubits broad." He fays this of some particular stones; but when he gives an account of Herod's providing materials in general, for the repairing or rebuilding the temple, he thus writes: b The whole fabric was built of durable white stone, about five and twenty cubits long, eight in height, and twelve over. Now supposing the cubit about a foot and a half, these stones last mentioned, must be large planks, at least twelve yards long, four in height, and fix yards broad: And as to the possibility thereof, he mentions the plenty of money, the good-will of the people,

It was that mixture of precious metal, found when Corinth was burnt by the Romans, which confifted of feveral images of gold, filver, and brafs, melted together.

Antiques book xv. chap. 14.

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Comatiqpeople, their perseverance, and the length of time c; and for a confirmation thereof, it may be here mentioned, that a late judicious traveller, of good credit, measured three stones raised twenty feet high, in the building at Balbeck, (near mount Libanus in Cælefyria,) one whereof was in length twenty one yards, the other two, each, twenty yards, and in deepnels and breadth four yards each d. From all which accounts we perceive that Christ's disciples had cause, when they came to him for to shew him the buildings of the temple, to fay, See what manner of stones and building are here, and to admire how it was adorned with goodly stones and gifts c. Nay, even the very place where this glorious temple stood, doth strike the beholder with admiration; of which the fame traveller f writes thus: In the middle of the area, on the top of mount Moriah, stands at present a mosque or Turkish church: It is neither eminent for its largeness nor its structure; and yet it makes a very stately figure, by the fole advantage of its situation.

Let us next proceed to the history of the fulfilling our Saviour's prophecy in the destruction of

Jerusalem, and the temple of the Jews.

In the first place, it is remarkable, that their own obstinacy, violent dissentions, and infatuation, was a great cause of their ruin. This had been expressly foretold: § The Lord shall smite thee with madness, and blindness, and astonishment of heart. Accordingly, when the fate of their city and temple drew near, since they had not known in that their day the things that belonged to their peace, now they were hidden from their eyes, there

to Jerusalem, p. 138. Mat. xxiv. 1. Mark xiii. 1. Luke xxi. 5. Maundrell's Journey, p. 107. second edition.
Deut. xxviii. 28.

were (as their historian relates) irreconcileable divisions, and the most destructive factions among them-felves, chiefly occasioned by some turbulent persons, especially the zealots, whereby they did one another as much mischief by cruelty and injustice, as the Romans; till, in conclusion, some of the principal of the faction entered Jerusalem with a great body of their party, the most domineering of which were the zealots, whose insolence was the ruin of their city and country.

These zealots pretended to be the successors of Phineas, who, in his zeal for the glory of God, slew Zimri and Cosbi in the act of their sin i imitation whereof these men took upon them to execute justice on extraordinary occasions, without the formality of law, till at length they became most extravagant and licentious, and the authors of

confusion k.

Of other parties opposing these zealots, there were three factions at once in the city, and each against the other; one in the upper part of the city, another in the lower part, and a third in the temple; till, amongst them, all was brought to confusion; the succession of the high-priesthood was abrogated, and unworthy vile persons promoted: The very temple was made a field of battle, and, together with the altar, polluted with beaps of carcasses, and the gore of dead bodies, even before the Romans took the city m: Yet still they continued obstinate in refusing submission to the Romans; notwithstanding Josephus, by the commission and appointment of the Roman general

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b Josephus's Wars, book iv. chap. 5, &c. and book v. chap. 3, 7, 9. Num. xxv. Jos. book vii. chap. xxviii. near the beginning. I Ibid. book iv. chap. 5. Ibid. book vi. chap. 1.

Titus affured them, "That the Romans only de-" manded a yearly tribute, which had been for-" merly paid; and that, if this were made good, " the temple and city had nothing to fear, but " they should enjoy their families, their liberties, " and their estates, with the free exercise of their " religion, and under the regulation of their own " laws ".

Upon the first fight of the Roman camp, the three feditious parties are faid to agree the matter, and to join again, making some desperate fallies upon their beliegers; but no looner had they a little breathing while from the holtilities of the Romans, but they fell presently all to pieces among themfelves °, till the common enemy made them friends again, so far as to continue oblinate in refisting the Romans, which they did to the very last, as a people given up by God, and hardened to pull on

themselves their own destruction.

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The next thing remarkable is, that the city was befieged at the time of the great feast of the pasfover, (the fame time of the year in which they had murdered the Messiah,) when vast multitudes from all places flocked together to Jerusalem P, which (by a computation, made before that in Nero's time, by reckoning up the number of the lambs, which according to cultom, were first oftered in the temple before they were eaten in their families, and allowing ten persons to a lamb,) might amount to twenty seven hundred thousand persons q: So that, as the historian proceeds, this mighty concourse of people from abroad, before the Juege,

Josephus's Wars, b. vi. c. 11. and b. vii. c. 13. o Ibid. b. vi. c. 3, 4, 7, 8. P Ibid. b. vi. c. 4, 5. 16. b. vii. c. 17. Dr Hudson's Translation is, Vicies septies centena milia, lib. vi. c. 9

fiege, was afterwards, by the righteous judgment of God, crowded up in the city, as in a prison; for Titus had run up a wall round it ': Upon which was fulfilled our Lord's prophecy, The days shall come upon thee, that thine enemies shall cast a trench about thee, and compass thee round, and keep thee in on every fide. This occasioned a lamentable famine, fo that wives forced the meat out of the very mouths of their busbands; children did the like by their parents, and even mothers by their infants ': In fhort, the famine fwept away whole families, and the houses and alleys were strewed with dead carcasses. This forced some to steal out by nights for provision; many of which the Roman soldiers feized on, and after exposing them to all manner of tortures, they were crucified ", as they had treated our Saviour. One who had escaped out of the city was furprized in the act of fearching for gold, which had been fwallowed, and paffed through him. The foldiers discovering this, ripped up two thousand of their bellies in one night for their gold . And so much did the famine increase, that the Jews eat old girdles and shoes, and the shreddings of old hay; and a certain mother killed and boiled her own fucking child, half of which the did eat, and covered up the other half w; whereby was accomplished that dreadful judgment which Moles had so many ages before threatened upon their disobedience x, And thou shalt eat the fruit of thine own body, the flesh of thy sons, and of thy daughters, in the siege, and in the straitness wherewith thine enemies shall distress thee: And also that of our Lord, Behold the days are coming, in the which

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r Josephus's Wars, b. vi. c. 13.

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' Ibid. b. vi. c. 14.

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they shall say, bleffed are the barren, and the wombs that never bare, and the paps which never gave fuck. At length the perpetual or daily facrifice, which was wont to be offered morning and evening in the temple ceased for want of a congregation, or of priefts to officiate, as the prophet Daniel foretold; " the famous city of Jerufalem, and the glorious temple therein, were burnt, and razed to the ground and utterly destroyed a. Eleven hundred thousand Jews were slain, and ninety-feven thousand taken prisoners, and made flaves b, there being a general meeting of them at Jerusalem from all quarters, to celebrate the patiover, as hath been faid: And confidering the direful circumstances described by the historian , in his account of this fiege and of the Roman foldiers storming the city and the temple, such as " the rage and outcries " of foldiers and citizens, the crackling of the " flames, the killing all that were met with, young " and old, men, women, children, priests and " laicks, mountains of dead bodies piled up a-" gainst the altar, streams of blood flowing down " the steps, and the groanings of dying persons " weltering in their own gore," it is possible there never was so dismal a scene in any place whatsoever, as was then in the city and temple: All which, and many other dreadful miseries, came upon them for their fins, and particularly for their rejecting of the Son of God, the Melliah and Saviour; a fad evidence this of divine justice, by making good their own dreadful imprecation on themselves, who when they crucified the Lord of glory, (instead of

Josephus, b. vii. c. 4. [Gr. l. vi. c. 2. andronaporia Dan. ix. 27. Jos. b. vii. c. 9, 10, 11. Did. book vii. chap. 17. See especially book vii. chap. 10. 11.

what was usual, his blood be on his own head a, cried out, (the guilt of) his blood be on us, and our children. And so truly was that blood required at their hands, that what our Saviour threatened was in the largest sense effected; such tribulation as was not from the beginning of the world, nor ever shall be.

This only poor consolation some of them fancied to themselves. (as the Roman historian, with Josephus observes) 8, that since their temple was destroyed, it being that which they had been so concerned to preserve, the loss of their lives now was not so much a ruin as a victory, safety, and happiness, to perish with it. Note, that as this was the heavy judgment Christ forewarned them of h, so it is often mentioned in the gospels, by the expressions of the coming of Christ, the coming of the Son of Man,

and the coming of the Lord 1.

This destruction was the more remarkable, because Titus the Roman general, would at first have spared the city and temple k, the last mentioned especially, being unwilling (as he said) to lay so glorious a building in ashes; for that would be a lost to the Roman empire, as it would be an ornament, if preserved : But a soldier, without command, being excited by some divine impulse m, set fire to the temple, and the slashes were so violent, as if they would have burnt up the mountain to the very roots, upon which it was built m. This Josephus observes, was determined by God, the temple being burnt the same month and day of the year, on which

d Josh. ii. 19. Mat. xxvii. 25. f Mat. xxiv.

21. g Dion. Cas. apud Xiphilinum in Vespasianum,
p. 217. Josephus, book vii. chap. 10. h Mat. xxiv.

Mat. xxiv. 27. John xxi. 22, &c. k Josephus book
vi. chap. 10. and book vii. chap. 9, 10. 16. l Ibid. book
vii. chap. 9. m Ibid. book vii. chap. 10. [Græc. l. vi. chap. 4daimonio orme tini chromenos.] n Ibid. book vii. chap. 11.

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which it was formerly burnt by the Babylonians . Afterwards Titus, confidering its great strength, and viewing its ruins, declared, that God himfelf assisted him in fighting against and vanquishing the Jews P. He might have added, that the Jews themselves assisted him therein, who were so infatuated by the just judgment of God, that their destruction was as much the effect of factions and divisions among themselves, as the valour of their enemies; as hath been observed already.

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Further, In token of an entire conquest of the Jews, the emperor Vespasian caused medals to be struck, with the device of a woman sitting on the ground, (the Jewish posture of mourning) a, near to a palm tree, (by which the Romans represented Phænicia and Judea,) with this inscription, JUD. CAPT. Judea Capta; and another, of a woman standing by, or leaning to a palm tree, with her bands bound, and the inscription, Judæa Divicta, that is, in memory of the Jews being subdued '. The emperor also laid the tax of the Didrachma, two drachms (supposed to be the same with the half-shekel's, about fifteen pence of our money) upon every Jew, where soever living, to be paid yearly VOL. I.

o Josephus, book vii. chap. 9. near the end. P Ibid. book r Biæi Numismata Velvii. chap. 16. paliani, p. 25. & Antonii Augustini Antiquitates Rom. dialog. iii. num. 14. & Numismata Vespasiani & Titi, ab Adolph. Occone. edit. Mediolani, 1683, p. 110. Addit prædictus Augustinus ibid. " Ad hæc in triumphali arcu Romæ in Titi Vespasi-" ani honorem exædificato, triumphus cernitur de Judæa & " Hierofolyma, spectanturque candelabra templi Solomonis auro " celebrati." To this may be added Josephus's account of Vespasian's and Titus's triumph, speaking of the spoils which were then carried; "The most considerable pieces were the gol-" den table and the golden candlesticks, which were taken out " of the temple of Jerusalem. Jos. Wars, book vii. chap. 24. Exod. xxx. 11, &c.

to the eapitol, or temple of the Heathen god Jupiter, which was wont to be paid to the temple of

God in Terufalem '.

This heavy judgment fell on the Jews formewhat above fifteen hundred years after their entrance into Canaan; fix hundred and two years after their return from the Babylonian captivity; feventy years after our Lord's birth, and thirty-seven years after his crucifixion. The gospel having been first planted up and down the world, especially in all parts Subject to the Roman empire, (as the word, which we translate the world, fignifies in the original) " by the travels and preaching of the apostles, and their affiltants, beginning at Jerusalem, as Christ foretold, that the gospel should be so preached before the end of the Jewish state come. St. Mark " added the word, first, as more fignificant, the gospel must first be published among all nations. So St. Paul affirms, that their found went out into all the earth *; applying hereto what the Pfalmist says of the revolution of the heavenly bodies . And if only one apostle, St. Paul, from Jerusaiem round about unto Illyricum, fully preached the gospel of Christ, that is, in several parts of Asia and Europe, what may we suppose of all the other apostles, and all their numerous affiftants?

We may further make two observations concerning the destruction of Jerusalem, and the temple of the Jews: The first, That their temple fignified nothing any longer, fince Christ had fulfilled all that was to be done in it; and therefore there was an

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I Joseph. b. vii. c. 26. The like account is given by Dion. Caffius apud Xiphilinum in Vespasianum, p. 217. Compare Grot. in Mat. xvii. 24. Luke ii. 1. Mat. xxiv. 14. W Chap. xiii. 10. Rom. x. 18. Psal. xix. 4. See alfo Rom. i. 8. Coloff. i. 6. 23. y Rom. xv. 19.

a See c Mat. 1 b. ii. c. Osan par the cour pook xii

end to be put to it; and fince the Christian church had been founded in the city of the earthly Jerufalem, and all had been done therein too, which had been foretold, a period was to be put to that also 2.

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In the next place, it is fit to observe, how the fingular providence of God shewed itself for the safety of the Christians, who were among the unbelieving Jews; for being b warned by the caution our Lord gave them, 'that when they should fee Jerufalem compassed with armies, the abomination of defolation stand in the boly place, or begirting the holy city of Jerusalem, that they should then flee to the mountains: I fay, the Christians seeing this token when Jerusalem was first belieged under Celtius Gallus, (then president of Syria, who was incited thereto by Florus,) about four years before its ruin, and having opportunity by the unexpected and fudden breaking up of that fiege, they all left Jerusalem, and betook themselves to Pella, a city beyond Jordan, in the mountainous country of Cœlefyria, inhabited by Gentiles, (as appears by the Jews demolishing it under Alexander, one of the Maccabees, because they refused to conform to their laws and customs, or the rites of their religion,) which place was shewn them by divine revelation, and there they were fafe from that destruction: But afterwards they appear to have returned to the ruined Jerusalem, and the neighbouring parts; because we have an account of fifteen successions of bishops of Jerusalem b, from the apostles unto 3 E 2 Adrian's

See Irenæus, l. iv c. 7.

Euseb. hist. l. iii. c. 5.

Mat. xxiv. 15, 16.

Josephus b. ii. c. 16.

Eusebius fays, the church of Jerusalem,

Osan pantelos, as it were, totally relinquished the city and all
the country, Euseb. hist. l. iii. c. 5.

Josephus Antiq.

Euseb. hist. l. iv. chap. 5.

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Adrian's time, who were of the circumcifion, or Jews converted; and one of the ancients acquaints us, that the Christians, when returned, wrought great miracles; and when Adrian came to Jerusalem, about fixty years after its destruction, he is said to find the city wholly levelled to the ground k, except a few houses, and a little church, which most likely had been built by the Christians at their return thither.

After all the dreadful flaughters above mentioned, fome remains of the Jews held 1 for a little time two or three strong castles; but they were soon suppressed, and many thousands of them more were put to death, or fold, or dispersed. At one of those strong holds, viz. Massada, many of them, when besieged, in despair, first killed their wives and children, and then each other, by consent, to the num-

ber of nine hundred and fixty.

It is further observable, that Josephus, an eyewitness, says, that by the command of Titus, the city of Jerusalem and the temple were laid level with the ground, and so utterly demolished, that the place looked as if it had been never inhabited "; and according to the sashion of the Romans, (as in the first marking out a new city, so in demolishing " towns) a plough of was brought over the place where the city and temple had stood; only three famous turrets, as monuments of the strength of the place, and of the valour of the Romans, and also a piece of a wall to the westward of the town, where they designed a garrison; but even those were the ty for cart liter

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Epiphanius de Menf. & Pond. num. 15. Lidem ibid. num. 14. Josephus book vii. chap. 25, 26. Josephus, book vii. chap. 18. Hoffile Aratrum, Hor. l. i. ode 16. Lightfoot Hor. in Mat. xxiv. 2. Josephus, book vii. chap. 18.

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were q demolished about sixty-two years after by the emperor Adrian; and in Julian's time the very soundations of the temple were torn up by an earthquake, (of which afterwards;) so fully and literally was our Saviour's prediction made good, so Verity I say unto you, there shall not be left here, one slone upon another, that shall not be thrown down.

Here we may take notice, that as God's fending his Son Jesus Christ into the world, according to his promise made so long before, is a sufficient assurance to us, that all the rest of his promises to his church shall be made good in their season; so this dreadful judgment on the Jews, which was also long threatened, being at last executed, does sufficiently inform

us.

Hieronym. in Joel i. 4. Helii quoque Adriani contra Judæos expeditionem legimus; qui ita Hierusalem murosque subvertit, ut de urbis reliquiis ac favillis sui nominis Heliam conderet civitatem. Compare Petavii Animadversiones in Epiphanium de Mens. & Pond. num. 14. Mat. xxiv. 2. s See also Luke xix. 42, 43, 44. At this time St. Cyril, Bishop of Jerusalem, affirmed the prophecy to be fully accomplished, as the historian observes, who adds, then or at that time, was the temple totally demolished, Socrat. hist. Ecclesiast. I. iii. c. 20. (Græc. edit. Colon. l. iii. c. 17. eis teleon anatetrapto.) So that our Saviour's prophecy, There Shall not be one Stone left upon another, as it relates to the destruction of the temple by Titus, feems to be an hyperbolical expression, signifying an utter destruction of it; as, on the contrary, the building of it was expressed by a stone laid upon a stone, Hag. ii. 15. Nor is it probable that the Romans were fo curious, or fo much at leifure, as to pull down or dig up every stone thereof. The term in Josephus (Bel. l. vii. c. 1. Gr.) kataskaptein, does not import a digging or ploughing up, but diruere, eis edaphos, a levelling with the ground, (Scapula;) and Josephus further adds, outos exomalisan, they laid it so flat, &c. The ploughing was only a ceremony of the Romans, who used to draw a plough over a place where a city had stood which they demolished, Vid. Grot. in Mat. xxiv. 2. and Glassi Philolog. Sacr. l. v. tract. i. chap. 19. de Hyperbole, p. 476. The rooting up of the foundations was in Julian's time, and then indeed was the prophecy literally fulfilled,

us, that all his fore judgments mentioned in fcripture for fin, even the eternal torments of hell, shall fall on all those who do not, by hearty and timely repentance and reformation, prevent the fame. God is the same, as just, and as much hating fin, and as powerful; and if he at last spared not the posterity of those holy men, Abraham, Isaac, and Jacob, whom he owned for his peculiar people, for whom he wrought fo many miracles in Egypt, and divided the fea for them to pass over; whom he fed in the wilderness for forty years together with food from heaven; whom he placed in the land of Canaan, and made his church above all the nations befides; to whom he fent so many prophets, and at last his only fon; If, I fay, God spared not such as these, but destroyed them in so terrible a manner, how shall we escape, if we go on in the like method, to provoke fo good and merciful, but withal fo just and powerful a God?

As this dreadful calamity befel the Jews in their own country, fo about forty-fix years afterwards (in the eighteenth year of the emperor Trajan) there was a terrible destruction of such of them as were dispersed up and down the eastern parts of the world, occasioned by their conspiracies and rebelhon against the Roman governors, in the feveral provinces where they lived in great numbers: For they fell upon and flew both Romans and Greeks in a most favage and barbarous manner, eating their very flesh, and befmearing themselves with their blood, putting on their skins, sawing some in two, casting others to wild beasts, and forcing many to combat and flay each other. This barbarity was by the emperor's command, foon revenged upon the whole body of the dispersed sews, wherever they

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CHAP. XXIII.

The Condition of Jerusalem and Judea after their Destruction, to the present Time.

S for the city of Jerusalem, that, with the country round about it, lay for the most part as a defart, and a heap of rubbish 2: Yet it feems that those surviving Jews, who submitted to the Romans, and had escaped the fury of their own feditious ones who remained, were permitted to live in quiet among the ruins of Jerulalem, (for there, afterwards, Adrian b found fynagogues, and other small buildings, and some in other parts of their country,) till their new rebellion in his time, which was thus coccasioned: The Roman emperor Ælius Adrianus, about fixtytwo years after the destruction of Jerusalem by Titus, repaired it, though with some difference as to the extent thereof, excluding mount Sion, and including mount Calvary d, and fettled a Roman colony

Dion. apud Xiphilinum in Trajanum, p. 255. Eusebhist. lib. iv. chap. 2.

Bepiphan. de Mens. & Pond. num. xiv. & Petavii animadver. siones in eundem locum.

Dion. Cassius apud Xiphilinum in Adrianum, p. 262. & Eusebhist. lib. iv. chap. 6. Hieron. in Joel i. 4.

Golgotha, Locus Calvariæ usque hodie ostenditur in Ælia. Hieronym. de Locis Hebraicis in Golgotha, tom. iii. p. 6. vid. Erasmi Schol. in Hieronym. Epitaph. Paulæ, num. lxii. tom. 1. p. 67. A Spanhemii Introduc. ad Georg. Sacr. in Descript. Hierosolymæ, p. 104.

colony therein, and built a temple to the Heathen god, Jupiter, Capitolinus, in the place where the temple of God had stood, and also ordered the city to be called after his own name, Ælia Capitolina. Upon which the Jews were extremely offended, feeing foreigners inhabiting their city, and Heathen rites performed therein; and by degrees provoked to a general revolt, being headed by a falle Messiah, (one of the false Christs, and false prophets) who was called Barcocab, which fignifies the son of a star, because he pretended that he was that flar foretold by Balaam, that should come out of Jacob. Upon this Adrian fent forces against them, to their great destruction s. The most remarkable thing happened at the fiege of Bitther, a very strong place near Jerusalem, and at that time the chief fortified place of the Jews; where valt numbers of them were retired, and were there reduced to all the extremities of hunger and thirst, and at length subdued with a most terrible slaughter, their false Messiah being killed; insomuch that their own writers fay, the horfes waded in blood, and many hundred thousand perished by the sword, famine, and fire; and all their strong fortresses, together with the new city of Jerusalem, or Ælia, were demolished. And now the whole land of the Jews was laid waste and desolate, the nation was quite at an end, and all that were left were banished out of their country h, and forbidden to enter into it, or so much as to look towards the place where their temple had stood, (probably, lest the fight thereof should animate them to another rebellion,) only

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Matt. xxiv. 24.

Caff. ibid. & Euseb. ibid. & Not. Valesii. Lightfoot on the Fall of Jerusalem, sect. 6.

Euseb. ibid. & legatur Historym. in Zephan. ii. 4.

^{*} Hieron. Despersi, p Dion. Cast

only once a year, upon that day on which Jerufalem was taken, they had liberty ', for a fum
of money paid to the foldiers, to enter into that
place where the temple had stood, and bewail the
destruction of their city and temple: Thereby (as
one of the ancients remarks) purchasing k their own
tears, as before they purchased Christ's blood, in
hiring Judas to betray him.

This banishment of the Jews from their own country, more particularly shews the hand of God in their destruction: For it was contrary to the general custom of the Romans to banish the inhabitants from their own countries when they had conquered them; but they were wont to send officers to

govern, and exact tributes from them:

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Those Jews who had escaped the general destruction, from this time became an abandoned and unsettled people, and were scattered up and down in several parts of the world, without sceptre or temple, without altar or sacrifice. Yet they still retain the observation of the sabbath, circumcision, and the passover, with some other ceremonies, whereby they are distinguished from all others.

It may not be unacceptable to some readers, if we inquire briefly into the state of Jerusalem, and the country of the Jews, in the following ages. Adrian aforementioned, having banished the Jews, caused Jerusalem (which he called Ælia) being repaired, to be inhabited m wholly by Romans and soreigners: Upon which, the Christian church there, which had hitherto consisted of converted Vol. I.

Euseb. ibid. & legatur Hieronym. in Zephan. i. 14.

k Hieron. ibid. Euseb. ibid. Tertull. Apol. S. 21.

Despers, palabundi, &c. Euseb. hist. l. iv chap. 6. &c

Dioa. Cass. ibid.

Tews, and fifteen fuccessions of bishops of the fame people, now fuffered a change; all Jews (whether converted Christians or not) being forbidden to inhabit Jerusalem; so that the Christian church was made up of the Gentile converts, whose first bishop was o Mark. The emperor also employ. ed the fame stones that had served for the temple of God, in erecting Roman theatres, and idolatrous temples; and to the greater affront of the Jews, fet up at one of the gates of the city P, the effigies of a fwine in marble, which beaft, of all others, was most abhorred by the Jews. In this state Jerufalem continued, being since Adrian's time called Ælia, (as abovefaid,) till Constantine, the first Christian emperor, when it recovered its old name Jerusalem, both upon the account of the honour of that name, and also because of its prerogative, being the first a episcopal see.

Conftantine (with his mother Helena) in the year of Christ 326, built a stately church on mount Calvary, the place of our Saviour's crucifixion and burial, and another at Bethlehem, where he was But about the year 362, the apostate emperor Julian defigned s, by restoring the temple and the Jewish worship, against which Christ had pronounced fo flat a doom, to prove our Saviour a false prophet, and an impostor; and to that purpose had given the Jews a warrant to rebuild the temple, and afforded them all manner of encouragement, and ordered the expences, which they

could chequ the fo God v den ft the bu ing to When ceed, men, To thi Chryso " rufa and " mee give " thin " And " they The countr Holy I tians h dred an terware

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Euseb in Chron. Q Valeni Not in Euseb hist. l. iv. P Eufeb. in Chron. r Euseb. in vita Constant. l. iii. chap. 29. ad chap. 6. Soc. hift. l. iii. chap. 20. 44. & Soc. hift. l. i. chap. 17. confirmed by St. Chrysoftom, (who was then a youth, being born Anno 354. Cave.) Orat. ii. adversus Judzos, prope finem.

t The anebrase lin in Pa

could not raife, to be defrayed out of his own exchequer. When all things were in readiness, and the foundations of the temple cleared, or laid bare, God was pleafed himfelf to interpofe, and by fudden storms, and a dreadful earthquake, to prevent the building; the stones of the old foundation being torn up by the earthquake and dispersed . When notwithstanding they still attempted to proceed, balls of fire confumed the tools and workmen, and forced the rest to lay aside the design. To this account, we may add the reflection which Chryfostom made upon it: " If you go now to Je-" rusalem, you will see the foundations lying bare " and naked; and if you ask the reason, you will " meet with no other account than what I have given; and hereof we are all witness, for these " things happened not long fince in our own time : " And confider what a firm and unshaken triumph " they give to our cause "."

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The following emperors being Christians, the country of the Jews (then called Palestine, or the Holy Land) continued thence-forwards in the Christians hands for the most part, for about two hundred and fifty years, till first the Persians, and afterwards the Saracens, and then the Turks, became masters thereof v. This occasioned the holy war, (as it was called,) undertaken by the Christian princes, to regain it out of the insidels hands; which was accomplished after it had been four hundred years and upwards in the power of the insidels. The Christians continued masters of it for somewhat above fourscore years: At the expiration whereof,

The Greek edition of Socrates, l. iii. c. 17. Colon. 1612, anebrase tus lithus kai diespeire. "Chrysost. ibid. "Heylin in Palestine, near the end thereof.

404 The SACRED INTERPRETER.

whereof, they were driven out by Saladine, the fultan of Egypt; whose successors held it above three hundred years, till the year 1517, when the Turkish emperor overcame both Egypt and all the Holy Land, and his successors have continued masters thereof ever since. But the chief inhabitants of the country are the Arabians, among whom it is the policy of the Turks always to sow divisions, by setting up several heads over their tribes, called Emirs "; thereby creating contrary interests and parties among them, and preventing them from uniting under one prince. These live for the most part in tents, and stay no longer in a place, than the forage holds, preying upon all that come in their way ".

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Concerning the present condition of Jerusalem, (which the Turks call chutz, or kuds, from alkuds, which signifies the fanctuary, or holy city) a modern traveller ' of good credit gives the following account. "Part of mount Sion, on the south, is without the present walls; and mount Calvatry, which of old was without the walls, is now inclosed within them. On this mount of Calvatry is the church of Christ's sepulchre, which at the first was built by Constantine, and the empress Helena, (as hath been said). In many parts the city lies uninhabited, there being only momasteries of divers Christian sects, with their gardens, which the Turks permit for their own prosent, and the great tributes which they exact from

W Maundrell's Journey.

Itiner. pars I. l. iii. chap. 2. Baudrand. fub Hierofolyma.

The alteration in the extent of the city was made by Adrian, as abovefaid, ibid.

"them: All the citizens are either taylors, thoe-

" makers, cooks, or fmiths, and, in general,

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" poor rafcally people, mingled of the fcum of di-" vers nations, partly Arabians, and partly Moors, " and the basest inhabitants of the neighbouring " countries: By which kind of people the adjoin-" ing territory is likewise inhabited; but chiefly by " Arabians," as a Mr. Maundrell found. " houses b in Jerusalem are built of flint stone, " very low, only one story high; the top whereof " is plain and plaistered, and hath battlements al-" most a yard high. In the day-time they hide " themselves from the sun under their plaistered " floor; and after fun-fet, walk, eat, and fleep " upon it. By reason of the many waste places " and heaps of flint lying about, and the low " building of the houses, some streets seem ra-" ther ruins than dwelling houses, to him that " looks on them near hand; but to them who " behold the city from eminent places, and espe-" cially from mount Olivet, the prospect of the " city, and of the churches and monasteries, " (which are built with elevated globes, or domes " covered with brass, or such glittering metal,) " promifeth much more beauty of the city to the " beholder's eyes, than indeed it hath." Like unto this, is the account given by another modern traveller : " The town of Jerusalem, says he, " is still pretty large, but very ill built. It hath " within its walls large places which lie desolated, " and are fo full of stones and rocks, that one " can hardly walk in them. The gardens, even " those that are within the city, are but ill manag-" ed, furrounded with mud-walls, not above four " feet high: These are washed down again with " rain,

a Maundrell's Journey. b Morison, ibid. c Rauwolf in Ray's collection of travels, tom. i. p. 278,

406 The SACRED INTERPRETER.

" rain, in a very little time, fo that they want

" mending continually.

"The Jews, for trafficking, live d for the most " part upon the fea-coasts, and few or none of " them come into the city; which would have " no traffic, if the Christian monasteries were taken away: The principle of which, is that of " the Latin Monks, or Franciscans, who have a " monastery on mount Calvary, near the temple of the sepulchre, and entertain pilgrims e; and other travellers who come there to fee the " ancient monuments, and places mentioned in the " Holy Bible: For which the pilgrims and others, at their departure, present them with rather " more than the value of their entertainment: "This brings the Turks a large yearly tribute, 66 besides what is paid them by every one that is " admitted into the church of the fepulchre, which " none but the Turkish officers, who keep the "keys, can give g admittance into. The place, in which the old temple stood, is overgrown " with grass, and in the midst thereof the Turks " have a mosque, or Turkish church, for the Ma-46 hometan worship: No Christian may come " within this area, much less into the mosque, on " peril of life h, or renouncing the Christian re-" ligion." Before we take leave of this miserable people,

the lews, we may further observe four instances of the Divine Providence concerning them; First, That forafmuch as the Jewish sacrifices were to be offered at Jerusalem, and no where else; God

d Morison, ibid. Rauwolf's travels, par. iii. chap. f Morison, ibid. Maundrell, Apr. 5. Rauwolf, par. 8 Maundrell's iii. chap. 22. and Sandys, p. 159, 200. i Deut. xii. 11, 12, 13, 14. h Ibid.

having they c dred : their ! propit ed at facrific Jefus i Danie the M of Jeru and th obstin: fince t temple by Da cease so tendin ages at that th fins, w thereb trifling him de of fin mising nitence who for niel, w at the rufalem

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^{*} Vid. X. 26.

having removed the Jews from Jerusalem, so that they could have no facrifice for above fixteen hundred years past, plainly sheweth unto them, that their legal facrifices were fulfilled, after the great propitiatory facrifice of Christ had been once offered at Jerusalem k, and that there remaineth no more facrifice for fin, and consequently, that our Lord Jesus is the Messiah, or Christ: Concerning whom Daniel prophefied, m that foon after the death of the Messiah, (after he should be cut off,) the city of Jerusalem and the sanctuary should be destroyed, and the facrifice ceafe. So that the blindness, and obstinacy of the Jews is the more remarkable, fince they were never fo long before without a temple or facrifice. And further, this mark given by Daniel of the Messiah, that the facrifice should cease foon after his death, cannot suit with any pretending Messiah who should now come, so many ages after the facrifice has ceased. Their argument, that the Messiah delays his coming, because of their fins, which they do not fufficiently repent of, and thereby qualify themselves to receive him, is very trifling; because, if God's intuition of sin makes him defer the coming of the Messiah, his foresight of fin should have hindered him from ever promising the Messiah; forasmuch as this very impenitence of the Jews was foretold by those prophets who foretel the coming of the Mesliah: And Damel, who precifely fixed the time of his coming, at the same time foretold the destruction of Jerusalem; which supposes their wickedness and impenitence for which it was destroyed, a and the promise of the Messiah is absolute and unalterable,

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^k Vid. Chrysost. adv. Judæos, Ora. 1. prope finem. x. 26. ^m Chap. xi. 26, 27. ^p Dan. ix. 26.

One who was very conversant with the Jews in Barbary, hath given us his observations concerning the present obstructions to their conversion o: viz. 1st, "Their own ingrafted perverseness, and " obstinate adherence to the doctrine of their " forefathers, defiring to be in no better state, nor " be accounted wifer than the rabbins or wife men of their nation. 2dly, Because their youth are " fo profoundly instructed in the elements of their " religion, that it is no easy task to efface the " characters of their first catechism, or to pull "down the fortress of education. 3dly, The com-" mon fort of Jews are bound to acquiesce in the " judgment of their rabbins p, to whom they " make their last appeal, when pressed with ar-" guments too difficult for their own folution. " 4thly, The Christians uncharitable diffentions " and divisions, which they suppose proceed from " a want of unity of truth in the foundation, " and which they can no way make agreeable to " that mutual peace and affection foretold to " flourish among the professors of the true Messiah . " 5thly, The ill lives of Christians, particularly " in the breach of the third commandment, by " horrid oaths, the worshipping of images in " popish countries, and the adoration of the " host; as if the Messiah could be comprehenced " under a wafer. Lastly, An expectation of be-" ing triumphantly recollected, and victoriously to " reign over the Edomites, that is, all other na-"tions, when the promife of the Messiah shall be " performed:

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> though years if Adrian of about feattere have futions; as to be bodies, is merel they are Vol.

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[•] Dean Addison's Present State of the Jews, in the conclusion. Compare Hottinger. Thesaurus, l. i. c. 1. sect. 2. p. 9. P They have an ancient law of their rabbins, forbidding disputes with Christians. J. Martyr. Trypho, p. 109.

Hott nag. chap. chap. 2.

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reperformed: Which has (as they fay) fo long " beyond the appointed time been protracted, by " reason of their own unworthiness; as hath been " observed before." To which may be added, their inveterate hatred of all fuch as become profelytes to christianity, even to a daily folemn pronouncing them accurfed, and, where they can ', perfecuting them to death; and lastly, a confident reliance on the merits of their forefathers, and the promises made to them. The judicious and learned Mr. Mede ' thinks, that under all thefe prejudices, the body of their nation are not likely to be converted, but in a miraculous manner, as by a voice from heaven, as St. Paul was, and the appearance of Christ to them, according to Zechariah, ' They shall look upon me whom they have pierced: And that as St. Paul was at the first like them in his zeal and hardness of unbelief, so his extraordinary conversion was a type of the calling of the Jews.

Secondly, The next instance we have of the Divine Providence concerning the Jews, is, that although it is now above one thousand five hundred years since they were banished their country by Adrian, and although they have no particular place of abode belonging to them as a nation, but are scattered among all the nations of the world, and have suffered such variety of changes and alterations; yet they are not intermixed with others, so as to be lost among them, but remain in several bodies, a distinct people. Their general profession is merchandizing, brokerage, and usury. In Turky they are employed " at the receipt of customs; Vol. I.

Hottinger. ibid. l. i. chap. 1. fect. 3. p. 13. Buxtorf. Synag. chap. x. p. 209.

Shook iv. epift. 14. 17. and book v. chap. 2.

Sandy's trav. p. 146.

but they are as flaves and vagabonds in all countries, wherever they abide, without the honour and liberty of a nation, and without any form of being a people, oppressed and crushed in the several countries where they are permitted to live, as the miserable objects of the justice and vengeance of God; but withal, a most evident and standing proof of his providence and truth, in making good all that he had so often threatened in the holy scriptures concerning them w, and thence of the authority of the holy scripture itself.

Thirdly, The chief cause of their former captivity and bondage, assigned by the prophets, was idolatry: But now, ever since their return from the Babylonian captivity, they have been free from that: And therefore the observation of one of the ancients, made thirteen hundred years since, is the more considerable, after so many ages more past, that they are for so long time given up by God, not for their idolatry, as formerly, but for

killing the Meffiah *.

Thus much was threatened them even by Mofes, y that every foul that should not hear that prophet, should be destroyed, as St. Peter explains that

passage 2.

Fourthly, It hath been observed, that fince our Saviour's death, all the plagues which were in part fulfilled before, have been more than seven times multiplied upon them; and that their continual bad usage prescribes the lawfulness of their abuse in all nations. On this occasion, the reader may peruse all those particular threatenings.

v As Duet. xxviii. 33. w As Duet. iv. 27. and xxviii. 25. 37. Jer. xxx. 11. Ezek. vi. 8. and xi. 16. Amos ix. 8, 9. x Hyeronym. in Hosea iii. ult. y Deut. xviii. 19. Acts iii. 23. Deut. xxviii. 15, to the end.

But on the were for his first-bo fince r ligion tion, a ing of mises o descen only : preach bouse o ascensi And fo ish co are de the me lie und God's part o the G faved! interp When not ca destroy nant o

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But after all the instances of God's judgments on the Jews, we are not to forget, that, as they were the first nation which were owned by God for his peculiar people, and therefore styled his first-born b, so all nations of the world have ever fince received the word of God, and the true religion from them. To them pertaineth the adoption, and the glory, and the covenant, and the giving of the law, and the service of God, and the promises c. Our Lord Jesus Christ after the flesh, descended from them; he exercised his ministry only among them d, and fent his apostles to preach the gospel first to them, the lost sheep of the house of Israel e. And accordingly, after Christ's ascension, the word was first spoken to them . And fo the first Christian church consisted of Jewilh converts 8, and all other particular churches are derived from that church, and those who were the members thereof. And however at prefent they lie under the divine displeasure, yet they shall be in God's due time converted; for that blindness in part only is happened to Ifrael, until the fulness of the Gentiles be come in, and so all Ifrael shall be faved h; which words are understood to be an interpretation of that ancient prophecy of Moses, When they be in the land of their enemies I will not cast them away, neither will I abbor them to destroy them utterly; but I will remember the covenant of their ancestors.

Let all devout Christians take compassion on them, as Christ did, who was grieved for the hardness of their hearts k. And the apostle, though 3 G 2 forely

^b Exod. iv- 22.
^c Rom. ix. 4.
^d Matt. xv. 24.
^e Matt. x. 5, 6.
^f Acts xiii. 6.
^g Acts ii.
^b Rom.
^h Rom.
^k Mark. iii. 5.

412 The SACRED INTERPRETER.

forely persecuted by them, had great heaviness and continual sorrow in his heart, upon their account to And let us implore the mercy of God for them, in the words of this excellent prayer of our church; Take from them, O Lord, all ignorance, hard, ness of heart, and contempt of thy word, and so fetch them home, blessed Lord, to thy slock, that they may be saved among the remnant of the true Israelites, and be made one fold under one shepherd, Jesus Christ our Lord, Amen."

1 Rom. ix. 2.

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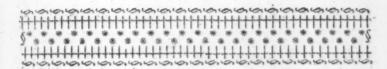
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I N D E X.

	Page
A BEL, his faith made his offering acceptable,	151
A Abimelech, what is to be learnt from his story,	299
Abram, why changed to Abraham,	164
Abraham, the nature of the covenant with him explained	
his trials and afflictions,	167
faying Sarah was his fifter no lie,	ibid.
his fubmitting to offer Isaac, a type of the lov	e
of God to men,	ibid.
how all the earth is bleffed in his feed,	163
Abraman, the Perfian and Indian devil,	120
Absalom, remark on him and his history,	301
Achitophel, reflections on his history,	ibid.
Action done, for action to be done,	91
Adam, revelation to him,	109
meaning of his name,	3, 138
Adrian, how he governed the Jews,	399
Adultery, figuratively used,	80
Age of men before the flood,	ibid.
Ages of mankind how different,	104
Agrippa, king, the last who bore that title,	381
Agur, words of,	351
Ahasuerus, supposed to be Artaxerxes Longimanus,	298
Ahaz, king of Judah, in diffress,	274
Ahaziah, his history ought to forwarn us from going t	0
conjurors,	302
Alexander the Great,	4
Daniel's prophecy of him,	339
his treatment of the Jews,	358
his interview with the high-prieft,	359
Ale	xander,

INDE X.

	Page
Alexander, his death,	359
division of his empire,	ibid.
Altar, brazen, its dimensions and use,	211
Americans, notions of their idol,	121
Americans, their customs prove a descent from Adam,	156
Ammonites territory,	5
Amorites territory and descent,	8
Amos the prophet, the scope of his book,	332
Angels, no mention of them in Moses' history of the	
creation,	128
Antiochus Epiphanes oppresses the Jews,	297
Antiochus the Great, his history,	362
Antony overcome by Cæfar,	6
Apis or Osiris worshipped under the form of a bull,	190
Apocrypha, what and whence named,	74
Apostles worthy of credit, and why,	33
institute the Christian sabbath,	199
Arabians, their conformity in phrases with those used in	a
feripture,	319
Arbaces, governor of Media,	2
rebels against Sardanapalus,	ibid.
Archelaus deposed and banished,	375
Aristobulus, the first king of the Jews after the captivity,	366
Ark of Noah, reflections on it,	- 155
Ark, where placed in the temple,	208
Arm, Hebrew use of this word,	88
Ashtaroth, i. e. queen of heaven, the moon,	119
Afia, how peopled,	159
Afmoneans, the origin of that family, how long the fu	
preme power continued in it,	365
their utter extinction,	ibid.
Afphaltites, or lake of Sodom,	171
Affyrian empire,	2
when founded,	sbid.
first overthrown, finally by Cyrus,	3
finally by Cyrus,	ibid.
Affyrians did not difturb the Ifraelites till they became	
idolators,	274
Attonement, what meant thereby,	203
Augustus, receives that title,	0
DAAL, how worshipped,	121
D a false god,	271
Babel, the dispersing mankind thence,	158
Ba	bylon

Babyle Babyle Balaan

Balak Barcoc Bath C temp Beafts of Belefis

Belfhaz Reflecti Belus o Benjam Bethan Bethel, Bethph Bethfaid Bible, Bleffing The cu

from, Boaz, h Breathin living

C

Cæfarea

Cain, the M Cakes, E Calvary, Calf, mo Cambyfe Canaan,

Canon of Canticles

365
ibid.
171
ibid.
3
ibid.

	Page
Babylen taken by Cyrus,	4
Babylonian captivity,	11
Balaam, remarks upon his history,	244
why God's anger kindled against him,	245
Balak king of Moab,	ibid.
Barcocab, who he was,	400
Bath Col, the only kind of revelation under the fecor	
temple,	293
Beafts clean, an account of them,	154
Belefis governor of Babylon,	2
rebels against Sardanapalus,	3
Belfhazzar lofes Babylon,	289
Reflections on his ftory,	291
Belus or Nimrod, Benjamin the Jew, his account of the ten tribes,	59, 277
Bethany, where fituated,	20
Bethel, golden calf there earried away by Shalmaneser,	270
Bethphage, its fituation,	20
Bethfaida in Galilee,	12
Bible, why fo called,	69
Bleffings, supernatural effects followed on the Patriarchs. The custom of parents and priests recommended there	108
from,	ibid.
Boaz, his hiftory explained,	262
Breathing, how understood of God's breathing in mar	ı a
living foul,	133
ADESH-BARNEA, where fituated,	243
Cæsar Julius perpetual dictator the title of the emperors in scripture.	5
the title of the emperors in scripture,	6
Cæfarea the capital of Galilee,	11
refidence of the Roman governors,	381
Cain, the nature of his offence,	151
- Moses' account of him explained,	152
Cakes, by whom offered,	206
Calvary, or Golgotha, its fituation,	20
Calf, molten, why in that form,	190
Cambyfes, father of Cyrus,	4
Canaan, land of,	8
its defeription, nations,	ibid.
properly fo called,	9
how divided,	251
Canon of the scripture, Canticles, their design explained,	69
C	355

	Page
Captivity, to the return from thence, the fixth period	in
r '0 1'0	
from that return to Christ the seventh period heads thereof,	d, ibid.
heads thereof,	288
the number of those who returned from then	ce, 294
Caves and dens, what they were,	15
Cedron brook, its fituation,	20
Cenfers of Corah's company why hallowed,	2.14
Ceremonial law, what,	203
Ceremonies of the Jews not derived from the Egyptians, Chaldean, vide Affyrian empire,	227
Chaldeans and Babylonians all one people,	283
Cham and his posterity,	158
their fettlement,	160
Chapters, when first used,	76
Cherubims, those by the ark described,	209
Children, why fo much defired by the Jewish women,	150
how this word is used in scripture,	86
CHRIST, Josephus' account of him,	39
- his coming endeth the feventh period of the	
Jewish history,	102
- the meaning of his office,	149
fcriptures relating to him, prophecies relating to him,	247
prophecies relating to him,	ibid.
Jeremiah's prophecy of him,	335
prophecy of Jerusalem exactly fulfilled, what is meant by his coming, and the coming	383
- what is meant by his coming, and the coming	of
the Lord,	377
Christianity, various proofs of its truth,	35
various objections answered,	ibid.
Christians, Josephus's history of them,	39.
Tacitus his account,	41
Pliny his letter about them,	abid.
Suetonius his history,	ibid.
immoral lives no objection to the truth of	1
Christianity,	63
Chronicles book of, how to be read,	270
Circumcision, the nature of it,	104
the reasons for it,	166
it was to cease at the coming of Messiah,	ibido
how introduced into Egypt,	227
omitted in the wilderness,	253
Cloaths miraculously preserved in the wilderness,	. 187
Commandments, how given,	189
difference in idolatry forbidden, by the 1st & 2d	ments
Comme	4

Common ceff Conft Corah Coven

Craffu Creati

Creati Cultiv Curfe Cufpit Cuthe Cyrus

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Page

101d.

ibid. 39. ibid. ibid.

	Page
Commandments agreeable to natural religion, and yet ne-	
ceffary,	193
Constantine builds a magnificent church on mount Calvary,	
Corah, an account of his infurrection,	243
Covenants made by eating together,	140
Court of the priefts,	211
of the people,	ibid.
Craffus plunders the temple,	370
Creation, from thence to the flood the first period,	98
Mofes's history of it,	134
the great wildom of God in it,	136
why twice mentioned in Genefis,	133
Creatures, God's absolute right over us as such,	196
Cultivation of hills in Galilee,	16
Curse on the serpent explained,	146
Cuspius Fadus, governor of Judea,	381
Cutheans, who they were,	278
Cyrus erects the Persian empire,	4
his birth and particular history,	288
takes Babylon,	289
his lofty ftile,	290
Josephus his account of him,	ibid.
- reftores the Jews,	288
AN and Bethel, golden calves fet up there,	270
Daniel book of, why not read by the Jews in their	-10
Synagogues,	72
Daniel, remarks on his history,	338
Darius the Mede, who he was,	289
Daughters, or virgins, how these words are used in Hebrew,	
David line of, remarks on it,	262
a view of his life and reign,	265
his adultery with Uriah's wife,	266
Dead Sea,	14
Degree fuperlative, how expressed in Hebrew,	82
Dens, vide caves,	1
Defart, its meaning in scripture,	14
Deuteronomy, its title and the scope of the book explained,	
Diet of the eastern people,	17
Dispersing men after the flood, how,	158
Diffinctions given to mankind by God,	109
Divisions of the scripture,	69
by the Jews,	7.5
by Josephus,	72
by the moderns,	74
2 H Divi	fions

*and the state of	Page
Divisions into Parascha and Sedarim,	76
by titles with this mark ¶,	ibid.
into chapters, and verfes,	ibid.
Divorces, reasons against them,	124
Dominion over animals given to men by the Almigh	
and why,	136
Dreams prophetical,	307
	2-1
T CCLESIATES, an account of that book,	353
L defended from the charge of impie	ty, 354
Eden, remarks upon it,	139
Edomites or Idumæans,	9
Conquered by David,	268
- loft under Ahaz,	ibid.
Egypt, from the death of Joseph to the Israelites goi	ing
thence, the third period,	99
Egyptian magicians, their wonders refuted,	49
niches in pyramids no bigger than our coffins,	106
use the Israelites cruelly,	178
Elders feventy, their offices,	255
of the city, what they were,	ibid.
Elements, their harmony,	132
Elijah, his complaint,	272
Elohim, a name of God,	116
Eloth, a fea-port, where fituated,	267
Elshaddai, i.e. Almighty, a name of God,	116
Efarhaddon,	3
re-unites Babylon to Affyria,	ibid.
Esiongiber, situated,	267
Efther, history of her,	297
Euphrates river of,	281
Europe, how peopled,	159
Eve, remarks on her creation,	134
- the meaning of her name,	138
Exodus, the meaning of that title and the subject of t	
book explained,	103
Expiation feast of, and how kept,	203
Expressions figurative,	79
absolute and negative,	90
— how used,	ibid.
Eye used to express the mind or judgment in Hebrew,	88
Esarhaddon carries away the remainder of the Israelites,	276
Ezekiel his prophecy,	341
Ezra and his canon,	295
	Durch

Ezra,

Famil Famil Famil Fathe Fathe

Felix Feftus Figur Fire a First-l First-l Flood

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Ganu Gate Gene

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Geth

Page 76 ibid.

I II D L Z	
	Page
Ezra, book of,	295
rebuilds Jerufalem,	ibid.
RACE, what meant thereby in scripture,	87
Fall of our first parents explained,	140
Families what at the dispersing from Babel,	159
Family, why God chose that of Shem,	160
Famine, the dreadful one fuffered in Jerusalem before it	
was taken,	390
Fathers visiting their fins on their children explained,	195
Feasts, idols, what intended thereby,	122
- folemn, what they were,	202
— of tabernacles,	203
- of expiation,	204
of trumpets,	203
Felix governor of Judah,	381
Festus the Roman governor,	ibid.
Figures, vide types,	
Fire and fmoak, how used in scripture,	94
First-born fanctified and how redeemed,	182
First day of the week, why observed instead of the seventh,	
First-fruits, what,	207
Flood, in what manner men lived before it,	104
in what manner we are to believe concerning it,	153
Florus the Roman governor,	381
Frugality of the Patriarchs,	
Future state taught in the Old Testament,	107
why but obscurely,	239
why but obscurery,	240
ALILEANS the remainder of the ten tribes,	278
Gallee, upper and lower,	13
broad fpeech of its people, fruitfulness of old,	14
fruitfulnels of old,	15
modern state,	ibid
Ganuzim, Jewish name for the Apocrypha,	74
Gate profelytes of, where they worshipped,	215
Genefis, its meaning and contents,	103
why it begins with the creation,	128
Gentiles court of, where it flood,	214
Gerizim, the temple there how built,	357
temple destroyed by Hercules,	358
Gethfermen dedicated to Jupiter,	364
Gethsemane, its situation,	iants
3 H 2	riants

	Page
Giants mentioned in scripture,	104
Gilgal, Ifraelites encamp there,	253
GOD revealed under two notions in the Old Testament,	116
his names in Hebrew,	ibid.
Gods Egyptian,	190
Gold plenty in Judah,	267
Golgotha or Calvary,	20
Goshen, the settlement there,	180
Gospel, how preached through the whole earth,	
Government originally a divine ordinance and patriarchal	108
Grecian or third empire founded,	4
totally extinguished by Augustus,	4
Grief, how expressed in the east,	95
Groves of Idols, whence derived,	122
TTABAKKUK, the intent of his prophecy,	336
Haggai the prophet.	292
Haggai the prophet, his prophecy explained,	0.00
Hagiographa part of the scriptures,	342
what, and why fo called,	72
a further account thereof,	
	345
Ham, vide Cham,	226
Haman, his accufation of the Jews,	
Hardening Pharaoh's heart, how understood,	183
Hat, the eastern nations never uncover out of respect,	96
Head of the ferpent, the brufing it explained,	147
Head, what is meant by it in scripture,	87
Hebraisms in scripture,	18
Hebrew, the idoms of that tongue,	79
Helena, her piety,	402
Herefies no just objection to the truth of Christianity,	62
on the contrary prove it,	ibid.
Herod the Great, his rife,	371
takes the city of Jerusalem,	abid.
destroys the whole Asmonean family, his character,	372
	ibid.
rebuilds the temple,	373
it is still called the second temple,	ibid.
his miferable death,	375
the division of his dominions,	ibid.
Herod Antipas, his history,	372
deprived of his government and banished,	379
Herod Agrippa, his history,	379
0.11	Jarod .

Herod Hightime Hilkia Hiram Holy

Horeb Horns Hofea, Hugo, Human Hyrcan

JAC Japhet Idolatr

Idumæ Idumæ Jebufite Jehoval Jeremia Jericho Jeroboa

Jerom Jerufale

there

	Page
Herod Agrippa, his miferable death,	381
High-prieft, the authority of those in that office until the	
time of the Maccabees,	363
Hilkiah finds the original book of the law,	274
Hiram king of Tyre, a friend to Ifrael, how,	267
Holy of holies, how entered and by whom,	203
where and what,	208
Horeb mount of,	189
Horns, metaphorical fense of them in Hebrew,	90
Hofea, remarks on his prophecy,	323
Hugo, cardinal, divided the feriptures into chapters,	76
Human facrifices, how they came to be offered,	121
Hyrcanus the fecond, his history,	368
fent prisoner into Parthia,	369
	309
TACOB his history,	173
his artifice in obtaining spotted cattle,	ibid.
Japhet and his posterity, their settlement,	159
Idolatry, none before the flood,	115
its progress after it,	116
- fatal to the Ifraelites,	189
forbidden by the first and second commandment,	193
Idumæa,	13
Idumæans or Edomites,	9
Jebusites their territory,	ibid.
Jehovah its proper fignification,	116
Jeremiah, his prophecy,	333
Jericho taken,	252
Jeroboam, his kingdom,	10
the golden calf fet up by him.	190
the golden calf fet up by him, his history	268
Jerom St. his account of the ten tribes,	277
Jerusalem, its changes,	18
its names and whence,	19
when destroyed,	ibid.
how often required to go up to it,	201
taken by Nebuchadnezzar,	284
recovers that name,	402
its feveral mafters fince the days of Constantine	, 403
- present condition,	404
proofs of Christ taken from the present state	
thereof,	407
its destruction described,	391
rebuilt by Ælius Adrian and called Ælia,	399
	Tews.

Josiah Isaac, Isaiah

Ifles,
tong
Ifrael
Ifraelit

Ituræa
Judah,

it
Judas N
Judges,

Judgme

Julian the Jerufa

Justice,

KIN

Law, who give hoo Laws cere judi

	Page
Jews, whence so called,	277
- their territory,	8
temper and manners,	18
periods in their history,	97
government after the captivity,	295
their fabbath a covenant with God,	198
their ceremonies accounted for,	222
carried into captivity,	284
return from their captivity,	288
their reflection expected, and why	294
their reftoration expected, and why,	319
their difpersion,	398
their miferies,	363
the whole nation revolt,	389
miferably massacred under the reign of Adrian	n, 400
Image of God, how man is made therein,	135
Images, their origin,	118
of the true God unlawful,	119
not the final ojects of those who worshipped	d them, 325
Imprecations, how to be understood,	327
where they occur in the prophets,	ibid.
in the Pfalms accounted for,	348
Incense altar, its use,	206
Inclinations natural, no objection to Christianity,	62
Inspiration, suggestive and directive,	24
its modes, &c.	25
what, properly fo called,	305
Job, the hiftory of him,	345
his history no parable,	ibid.
remarks on his history,	346
Joel, the intent of his prophecy,	331
Jonah, his history,	344
Jordan river, its course,	13
Joseph, his history,	178
Josephus proves Christianity, how,	39
account of Christ examined.	ibid.
account of Christ examined, his division of the scriptures,	72
reasons for the Patriarchs's ages,	104
	276
his notions about the ten tribes,	- 4
Joshua, from his death to that of Solomon, the	100
period,	
book of, remarks on it, how a type of Christ,	250
how a type of Chrift,	252
Josiah rejoices at finding the law,	274 T. Cab
	Tofiala

	Page
Josiah king of Judah, killed,	281
Ifaac, his hiftory,	172
Isaiah, the intent of his prophecies explained,	329
—— the tradition concerning his death,	338
Isles, what comprehended under this term, in the Jev	wish
tongue,	ibid.
Ifrael kingdom of,	10
- kings thereof made by violence,	272
Ifraelites, whence fo called,	177
go down into Egypt,	179
ill treated there, and why,	180
- delivered by the hand of Moses,	188
fpoiling the Egyptians explained,	184
3 11 . 1 10	85, &c.
Ituræa or Trachonites,	13
Judah, fix good kings thereof,	272
- kingdom of,	10
when founded,	271
- its names, divisions, and feveral changes,	11
Judas Maccabeus his history,	365
Judges, how they governed,	259
remarks on that book,	ibid.
Judgments, judicial laws, fo termed by the rabbies,	191
how denounced by the prophets,	319
Julian the apostate, his attempt to rebuild the temple	
Jerufalem,	402
- miraculoufly prevented,	ibid.
Justice, how administered among the Jews,	257
courts of, held at the gate,	ibid.
of God observable in the Jewish history,	271
and the state of t	Sull'all
INGS, where the history of them begins in scriptu	re, 263
Know, this verb how used,	
at a month time tells now along	94
T ARANI imana	
Lamentations of Jeremiah, the scope of them, Law, what so called by the Jews,	119
Lamentations of Jeremian, the loope of them,	333
	71
given by God on Sinai,	189
how explained by Ezra,	296
Laws ceremonial, their nature explained,	197
- further remarks on them,	220
judicial compared to the statute laws in England,	234
whether binding only on the Jews,	ibid.
Lemuel king, probably Solomon himself,	I etter.
	- A 4 E L L C 0

h

f	Page
Letter, Jeremiah's to those in captivity,	334
Levites, their office in the temple,	213
their office in general,	218
Leviticus, the meaning of that title, and the drift of	the
, book, is a series and a plant to be a series	103
Life eternal, no where promifed under the law,	237
determination thereof not fixed,	347
Lives long, of the Patriarchs, reasons of it,	104
Loins, the meaning of the expression in Hebrew,	95
Lot, his history,	169
his daughters acted not from luft,	171
200 and the second of the seco	-/-
A AHOMET, his imposture expered.	54
MAHOMET, his imposture expesed, Major prophets, why placed together,	328
Malachi the prophet,	292
his prophecy explained,	
Man, how this word is used in Hebrew,	343
remark on the Mofaic account of his creation,	84
	136
old and new, what meant thereby,	145
fon of, why Ezekiel often fo called,	341
Manasseh, his prodigious wickedness,	273
Manna, its history,	188
when it ceased,	243
Marriages, whether the Levitical laws, concerning th	em,
bind Christians,	34
Maffada, the terrible flaughter of the Jews there,	396
Materialism exploded,	132
Mattathias, why furnamed Maccabeus,	364
Mr. Maundrell, his account of Jerufalem,	405
Medals, an account of those struck by Vespasian for	the
taking of Jerusalem,	393
Melchisedeck, a conjecture about him,	111
Mercy feat, what,	222
Messiah, what its meaning in Hebrew,	148
when promifed,	149
- further promises of him explained,	153
Metaphors used in scripture in denouncing judgments,	319
Micah the prophet, the scope of his work,	333
Midianites descent and territory,	9
Minstrel, how used by the prophets,	322
Miracles, their force and nature,	47
of Christ not denied by the Jews,	.50
why not now to be expected,	. 53
pretended miracles weaken not the true	57
	Migrains.

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Natha Natio Natur Nazar Nabo Nebu Negre New Nimr Ninus Ninus Noah

Vo

index.

	Page
Mizraim, an account of him,	158
Moabites,	9
Moloch the Ammonites' deity, or idol of the fun how	,
worshipped,	119
Money-changers, where they fat,	215
Moon worshipped by the name Ashtaroth,	119
new, how observed,	201
Moral law given from Sinai, what,	101
Morality of the Old Testament,	234
Mordecai, his history,	298
Moriah mount, its fituation,	19
the temple built thereon,	266
why chosen for that purpose,	ibid.
Moles' birth and prefervation,	181
his original books found,	274
fuperior to the Egyptian magicians & the prophets	
meaning of that expression,	ibid.
and Aaron, their deaths,	246
his prophecy of Christ,	247
Music, how used by the prophets,	321
	, &cc.
Myftical methods of speech common among the Jews,	314
TABOPOLAZAR, king of Babylon,	281
Nahum, an account of his prophecy,	344
Name put for person,	91
Names various, made use of by the prophets for the Jewish	-
nation,	326
how to be understood,	ibid.
Nathan rabbi, divided the books of scripture into verses,	76
Nations what, at the dispersing of Babel,	159
Nature law of, the fame with moral,	192
Nazareth in Galilee,	12
Nazarite, the meaning thereof,	260
Nabonassar, vide Belesis,	
Nebuchadnezzar carried away the two tribes,	284
marches against Egypt,	281
Negroes descended from Noah proved,	157.
New Testament and its canon,	34
Nimrod or Belus,	2
Ninus,	ibid.
Nineveh made the feat of empire,	3
Noah, from him to Israel's going into Egypt, the second	1.08
period,	98
his feven precepts,	109
Vol. 1, 3 1	Noah,

Philice Pidg Pillar Poct Poly Pom Pont Prece Price

Property Pro

	Page
Noah, his posterity,	156
Numbers, the nature and scope of that book,	103
BADIAH, the intent of his prophecy explained	1, 342
Obed, his history,	262
Octavius, called afterwards Augustus,	6
Offering, burnt, how offered,	202
Bishop Wilkins' account of them,	111
feafted on, and why,	202
Olives, or Olivet, mount of,	19
Omri king, makes Samaria his capital,	269
Ophir, trade carried on thither by Solomon,	267
Original fin explained,	142
Ofirs, an Egyptian god, an account of him,	190
A STATE OF THE PARTY OF THE PAR	
DADAN-ARAM, where fituated,	177
Paleftine, why fo called,	8
Parents first, their condition,	
—— put for posterity,	97
punished by the temporal afflictions of the	eir
children,	194
Parescka, a Jewish division of scripture,	76
Paffover, whence derived and how kept,	202
Patriarchs, their manner of living,	106
their frugality,	107
Paul St. his conversion proves Christianity,	38
he condemns keeping the Jewish sabbath,	200
Peace, the strength of this expression in Hebrew,	83
offering, what, and how offered,	207
Pentateuch, what, and whence called,	103
Pentecost, how kept,	203
Peræa, or country beyond Jordan,	12
Periods seven, in Jewish history,	
Perfecution no objection to Christianity,	97
Perfian king, his ftile,	99
or fecond empire	7
or fecond empire, founded by Cyrus,	ibid.
destroyed by Alexander,	ibid.
Pharaoh-Necho, king of Egypt,	280
Pharaoh, the name of the kings of Egypt,	178
hardening his heart explained,	183
Pharfalia, the battle of,	5
Phænicia, or Canaan proper,	18
	ibid.
Philistines descent and territory,	Hillines.

Page

*, *, *, *, *, *, *, *, *, *, *, *, *, *	Page
Philistines, Sampson's last slaughter of them, how far pro-	T age
ceeding from the Holy Spirit,	260
Pidgeons, by whom offered,	266
Pillar which led the Ifraelites,	187
Pocock Dr. his account of the Mofaic law,	287
Poetical books of fcripture,	74
Polygamy against the law of nature,	123
Pompey the Great, his history,	ibid.
enters into the holy of holies,	367
Pontius Pilate, governor of Judea,	378
deprived of his government,	379
Popular or vulgar expressions in the scriptures, and why,	58
Precepts, so the rabbies term the moral law,	191
Priefts, who officiated in that capacity,	III
- in the first ages of the world,	112
how they offered for the people in the temple,	213
- Jewish, how appointed,	220
high, their vestments,	ibid.
how they prophetical	221
how they prophefied,	
Primitive Christians allowed the scriptures to be read by all	
Procurators, the nature of that office,	377
Promife of Christ to Adam,	143
to Abraham,	163
to Jacob,	174
temporal, not reftrained to the Jews,	350
Prophecy, remarks thereon,	305
the Jews mistake concerning it,	318
Prophecies, their force and nature,	45
mystical meaning of them,	312
Prophets, a division of the scripture,	71
wherefore fent,	305
how to be diftinguished,	306
relations to them,	307
— of two forts,	308
	ibid.
fchools of,	ibid.
fons of,	
extraordinary,	ibid.
times when they prophelied,	329
Profeuchæ, what they were,	214
Profelytes to the Jewish faith,	287
Providence, fignal instances of it,	315
Pfalms, an exact account of the book fo called,	348
- to be found in other places throughout the scriptures,	349
how used by the primitive Christians,	350
temporal promises in them, how to be understood,	
3 I 2 Pi	alms,
4 2 2 2	

Samar

Samar

Samue

Sanba Sancti

Sanhe

Sarah Sarda Sawin Saul,

Scheo

Sea of

Seda: Septi Serp

Servi Seth Seve

Shal

4	Page
Pfalms, imprecations in them accounted for,	351
Ptolomy Sagus, or Soter, who he was,	360
Prolomy Philadelphus his famous library,	ibid.
Pul, father of Sardanapalus,	3
Punishment of idolatry explained,	194
capital under the law,	241
D ABBI Nathan, divided the scripture into verses,	76
Rabbies, their account of the laws,	191
Rainbow, what we are to believe as to its becoming a fign	, 155
Rauwolf Dr. his account of Jerusalem,	405
Reason, its use in religion,	59
- prophets appeal to that.	326
Red Sea, whence so called,	178
or Arabian Gulph, ports thereon belonging to the	
Iews,	267
Rehoboam, from his reign to the captivity, the fifth pe-	
riod of the Jewish story,	100
remarks on his history,	268
Religion derived from Adam by tradition,	22
revealed, a differtation thereon,	21
Remember, this verb how used,	94
Rest, how required of the Jews,	0
Return of the Jews from the Babylonian captivity, from	.198
thence till Christ, the seventh period,	
	102
Revelation, its necessity,	22
how made of old,	116
Revelations, reading them hath done hurt to enthufiaftic	66
perions,	
Rites of the Jewish church examined,	224
Roman or fourth empire,	5
Rome, church of, how idolatrous,	194
Rules, three general ones for understanding the scriptures,	96
Ruth book of, an appendix to that of Judges, 151,	-
the intent of that book, ibid.	262
CHARDAMIT I C III C	
CABBATH, how far moral, how far ceremonial in its	
D institution,	199
Sacrifices no part of natural religion,	111
- why commanded by God,	112
an account of them,	110
an account of them, expiatory, eucharistical, and peace-offerings, 204,	127
Sacrificing, manner of,	205
Samaria, city of,	11
province of,	ibid.
Sam	aria.

	Page
Samaria, chief city in Ephraim,	275
becomes the capital of Ifrael,	ibid.
an account of their schisms,	355
Samaritans, who they were,	278
learned the religion of Mofes,	279
- hatred between them and the Jews,	ibid.
Sampson, remark on his history,	260
Samuel, his history,	263
his ghost raised,	264
Sanballat, governor of Samaria,	357
Sanctuary, where in the temple,	210
- its furniture and uses,	ibid.
Sanhedrim, its rife,	256
its nature and power,	ibid,
Sarah faying the was Abraham's fifter was no lie,	167
Sardanapalus' reign and death,	3
Sawing, as under a punishment,	331
Saul, remarks on the scripture history of him,	263
conference with the witch at Endor,	. 264.
Schechem once the capital of Ifrael,	275
Scriptures, their truth proved,	
	27
objections to their method answered,	60
other objections answered,	36
reasons for the vulgar reading them,	66
hindrances in improving from them,	67
how to read them to purpose,	68
their divisions,	69
file of them,	76
how to be interpreted,	77
Sea of Galilee,	13
— of Tiberias,	ibid.
Dead, or of Sodom,	14
Second temple, prophecy concerning it,	292
five things wanting therein,	293
Sedarim, a Jewish division of scripture,	76
Septuagint, the history of that translation,	361
Serpent who tempted Eve, remark thereon,	140
curse on him explained,	141
Service morning and evening how performed	- 3
Service morning and evening, how performed,	212
Seth and his posterity, why recorded,	151
Seven, what this number is used to express in Hebrer	
Seventh day, how fanctified,	197
Christians obliged to keep it,	198
why changed to the Jewish first,	ibid.
Shalmanefer puts an end to the kingdom of Ifrael,	275
	Shekinah,

	Page
Shekinah, what it fignifies,	114
where it refided in the temple,	209
Shekel half, imposed as a tax for religious expences,	218
Shem and his posterity, their settlements,	160
Shepherds, how an abomination to the Egyptians,	180
Shew-bread, the meaning thereof,	210
Shiloh, the prophecy of him explained,	174
the tabernacle remains there,	253
Shoe, putting it off, the meaning of that ceremony,	262
Signs mysterious, how made use of by the prophets,	322
Sin, its dreadful consequences,	140
to our first parents,	ibid.
- of Jeroboam, what it means,	268
Sinai mount, or Horeb, its fituation,	189
laws given there, moral, ceremonial, & polit	
the manner in which they were given,	ibid.
Singers, their office in the temple,	212
Sins national bring on national punishments,	309
Slaughters, those mentioned in scripture reconciled to	
mercy of the Divine Being,	58
Sodom, the history of its destruction,	170
Solemn fealts, what and how many,	. 201
Solomon, from him to the division of the tribes, the 5th per	
builds the temple,	266
Proverbs of,	352
Son, of what force in Hebrew, and how this word is us	
Song of Songs, the meaning of that expression,	355
Song of God, the meaning thereof,	153
Soul, how this word is used in Hebrew,	86
Spoiling the Egyptians explained,	184
Stature ordinarily the fame in all ages,	104
Statutes, the ceremonial law fo termed by the rabbies,	191
Stephens Robert, divided the New Testament into chapt	
and verfes,	76
Stile of fcripture,	77
metaphorical,	78
	77
vulgar or popular, figurative,	79
- idiomatic,	81
Stillingfleet Bishop, his rule for reading the scriptures,	97
Sun, the first object of idolatry,	118
- called Baal by the Chaldeans,	119
and Moloch by the Ammonites,	ibid.
and moon, their meaning in scripture,	89
flands stall at the command of Joshua,	252
	Sun

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Table Temp

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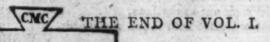
Tyth

Sun

	Page
Sun went back on the dial of Ahaz,	252
Syriac language, what,	294
ABERNACLE described,	208
Tabernacles feast of, whence derived, and how kept	
Tables, how God wrote the commandments thereon,	192
of the laws, where laid up,	209
Temple of Jerusalem, an exact account of its destruction,	383
fervice therein performed,	213
where it stood,	215
form thereof,	216
Ten tribes carried into captivity,	277
Josephus his account of them,	276
St. Jerom his account of them,	277
Tent of the tabernacle, what,	208
Teraphims, what they were,	119
Testament Old and New, whence so called,	70
Old, its division,	71
modern,	74
New, its division,	75
Teftimony, Heathen,	41
Theocracy, what,	254
Things to come, mentioned as if already happened by the	
prophets,	324
Thorn, not produced first at the fall,	150
Tiglath Pelefer, vide Arbaces, fubdues the northern parts	
of Ifrael,	275
Time not the fame throughout the world,	ibid.
how it varies in Palestine and the West Indies,	
—— folemn among the Jews explained,	201
Tirzah, the capital of Ifrael,	269
Titus Vespasian, his conquest of Jerusalem,	384
Tongues, confusion of them explained,	158
Traffic under Solomon, how extensive,	267
Tree of knowledge explained,	139
its history defended,	142
Tribes of Ifrael, their division,	11
thence unto Ezra, the fixth period,	100
Trumpets, fealt of,	203
Tyaneus Apollonius, his miracles refuted,	57
Types, a definition of them,	228
of Christ explained,	ibid.
Ezekiel made one to the Jews,	340
Tythes, a divine ordinance from Adam downwards,	170
VER	oro,

BRITANNICVM

	Page
TTERSES, when first used,	76
Vefpafian with his fon Titus fets out against the Jews	383
- his deeds of arms against them,	384
declared emperor,	ibid.
Visions prophetical,	307
Vow of Jepthah explained,	159
Urim and Thummim, what,	220
Usuary, whether the Levitical laws concerning it are still	
binding,	235
how Christians ought to act in respect thereof,	236
	Maldy
TATATER miraculoufly supplied to the Israelites in	
VV the wilderness,	188
Weeks, feast of, vide Pentecost,	
Wife purchased of old,	126
Solomon's wives perfuade him to turn idolator,	268
Wilderness, its scripture meaning,	14
Ifraelites wandering there accounted for,	181
Wilkins, Bishop, of facrifices,	111
Woman of Samaria, her discourse with Christ explained,	358
Women, where they worshipped in the temple,	214
Words particular, how used in Hebrew,	83
Works of God perfect, and fuited to his all-wife defigns,	131
World, whole, phrase in scripture,	6
Worship, religious, how preserved in captivity,	213
The King printing acres south a result in Take North Land	
TAZDAN, the ancient god of the Indians and Perfians,	
1 their worship of him,	125
Year fabbatical, what,	203
of jubilee,	ibid.
Part of the control o	
ABEL Arabian idolators, their opinions.	120
ZABEI, Arabian idolators, their opinions, further remarks on him,	225
Zeal of Jehu, remark on it,	270
Zealots, the attempts of that party,	388
	ibid.
Zechariah, his prophecy explained,	342
Zedekiah made king of Judah,	283
	ibid.
Zephaniah, the scope of his prophecy,	336
Zion mount, its fituation,	. 18



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